



McGill Daily—Final Issue

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Overdale: doing the MCM thing

by Cindy-Ann Thomas

A group of about sixty tenants and supporters of the Overdale community demonstrated in sub-zero temperatures last Friday evening at a Montreal Citizens' Movement (MCM) Congress meeting at CEGEP Maisonneuve.

After seven months of secret negotiations, the MCM administration revealed in June that Overdale Street was to be included in a condominium project. The proposal includes an alternative housing project to relocate Overdale's sixty-eight senior citizens, students, and other low-income earners. When confronted with the plan, the tenants did not want to move. Six months later, they are just as determined in their fight to keep their homes.

Young and old paraded with placards and distributed information leaflets on Overdale, chanting,

"Buy a condo, wreck a home!" and "John Gardiner, Jean Doré, why don't we take your homes away!"

Tenant Mabel Clarke vowed, "They'll have to lift me out." Although the elderly woman admits she has an alternative place to live with relatives in the event of eviction, she had other reasons for coming to protest.

"The principle of this is what I'm fighting for. Human beings must not be sacrificed for wealth," she said.

Clarke referred to the luxury condominium project being undertaken by developer La Galleria Dorchester. Those who oppose the project, to be built within the boundaries of Dorchester, Overdale, MacKay and Lucien L'Allier, have described it as a "fortress". Closed off from bordering areas, it will include a private garden, complete with artificial lake in the centre, underground parking and an



The intersection of Overdale Ave. and Lucien L'Allier.

exclusive metro entrance.

The alternative housing proposed by the MCM for present Overdale tenants is only 200 metres

away. Since it is below the hill and on the other side of the Ville Marie Expressway, Overdale support groups like the Friends of Overdale

and the Overdale Tenants Association (OTA) find it unsatisfactory, especially for the elderly tenants. Members from these groups demonstrated as well.

"The Canadian experience is to keep people in their homes. You don't move them. You don't relocate sixty or seventy people without hurting their lives enormously," said architect and OTA member Mike Fish.

In an effort to avoid the relocation of Overdale tenants, Fish designed a counter-project. Like many of his OTA colleagues, he worries about the effects of the move on tenants who are "of old age and of ten health." He received a letter from the administration that he said "poked fun" at the proposal.

Although many share Fish's view, Independent Council member Nick Auf der Maur fails to see the problem. Auf der Maur claims that the positive aspects of the deal far outweigh any negative ones.

Because the rooming houses on the new project will be brand new with lower rents and "ceilings that don't fall down," he doesn't understand the "great worries about tenants moving from the awful, squalid rooming houses" in which they now live.

He calls the MCM plan "excellent", citing the increase in housing capacity that will result from the alternative housing, about 120 more people. Montreal's urban population is expected to rise by 10 per cent as a result of the development.

"You would have to be a lunatic not to appreciate this new project," he said.

Not all councillors share Auf der Maur's passion for the project. NDG delegate Clarence Bayne, who attended Friday's Congress meeting, empathizes with tenants of Overdale.

"I've become somewhat uncomfortable when I see some of the people responsible for certain policies being so sort of enthusiastic about not being able to do what might be considered the MCM thing," he commented.

To Sam Boskey, another NDG delegate, "the MCM thing" might be continued on page 14

Thompson House salaries too high?

by Megan Parry

Jerome Holmes, House Administrator of the graduate students' union building for the past ten years, makes about \$50,000 a year,

according to confidential documents obtained by the *Daily*.

The Post-Graduate Students' Society (PGSS) spends close to two thirds of its budget on salaries, said VP University Affairs Finn Wrendenhagen. Some students feel the

money could be better spent on graduate services.

According to past PGSS President Robert Barsky, "Holmes makes more than almost every professor at McGill. The benefits he receives include a car allowance for his Saab, because he picks up supplies for Thompson House. In addition, he gets a one month vacation, an insurance policy, an automatic cost of living increase, and a Christmas bonus.

"With the income from Thompson House and the income from graduate student fees, PGSS could be funding travel grants, daycare, or computer equipment for Thompson House," said Barsky. "Instead, the money's going towards salaries."

According to Wrendenhagen, Holmes' five-year employment contract may soon be up for renewal. Some graduates see this as an opportunity to reform the employment structure. But according to PGSS President André Couture the contract will only expire, "next year or the year after."

PGSS is a private corporation, and all information pertaining to Holmes' employment and salary is strictly confidential. Wrendenhagen said, "I have repeatedly asked for information about salaries at council meetings, but I have never received a straight answer. PGSS councillors are not allowed to know how much money is going to this man. Each year the (PGSS) executive makes a recommendation to council for an increase in Holmes' salary and then council votes on that recommendation without knowing how much he makes to begin with," he said.

According to Couture, "We don't feel it's appropriate to disclose these salaries to the press... Disclosing it to council is disclosing it to the press."

Contacted by the *Daily*, Holmes

refused to comment. But PGSS VP Finance Jackie Winters defended the current policy. "The council representatives from graduate faculties passed the budget in October. They had every opportunity to change that budget.

"We run an open situation here. A monetary affairs committee meets once a month and it includes three members of council. However, we do not give out individual salaries of employees. That's the policy of this corporation," said Winters. She also denied that Holmes' contract is up for renewal.

The PGSS executive forms the PGSS Board of Directors. Only Board members have access to salary information and input into personnel decisions. The House Administrator, once hired, is responsible for the employment and release of all Thompson House staff. Students have no formal mechanism of control over hiring, but said Couture, "There's a degree of trust that we place in the House Administrator. But it's never been a problem."

According to Barsky, "Despite the fact that he is not a member of the executive, Holmes sits in on executive meetings, he makes suggestions, acts as an upholder of the status quo, signs all the cheques, hires all the people, and does all the bookkeeping. This sort of system is far too reliant on one individual."

"Unlike any other manager I can think of," said Barsky, "Holmes has a contract signed for periods of several years at a time. Before graduate students lock themselves into another long-term contract with an overpaid employee, graduate students should be consulted as to how they want their money to be spent."

According to Couture, Holmes is not overpaid. "A couple of people disagree, but we're talking two out of five thousand graduate students."

comment

On speaking neutrally

Gender-neutral language has been the most hotly debated issue in the pages of the *Daily* since October 21, when the Women's Union printed a Hyde Park in the paper. But there is one notable weakness in the debate. Almost all claims have been based solely on personal impressions, rather than research.

Unfortunately, the worst perpetrator of this vice has been the Women's Union. This is unfortunate because the English language is, as most others, sexist—both reflecting and furthering an imbalance of power based on sex.

One of the most contentious issues of the debate has been the definition of the word 'man'. Yes, the Oxford English Dictionary does claim that 'human being' is this word's primary meaning. Yet studies have shown that a majority of men actually visualize a specific male when 'he' or 'man' is used as a generic term. (Crawford and English, 1981) Thus, in the real world, it does not function as a true generic.

Men also perform better on tests which use traditional male terms, whereas women perform better when presented with sexually neutral terms. (ibid) So it is also harmful to women in an academic context.

Researchers have also monitored job applications which employ male generic language, gender-neutral language, and female biased language. The resulting level of female applicants were five per cent, 25 per cent, and 45 per cent respectively (Bem and Bem).

This shows that it continues to harm women as they attempt to move into the very sphere which might help them gain real equality.

To be sure, individual women can and do overcome such obstacles, and many others, every day. But the effort to change our habits and adopt gender-neutral language is so minor, one wonders at the opposition. If it is based on ignorance, there is no longer any excuse. If it is based on a desire to cling to privilege, it should be treated with contempt.

The fact that both the federal and provincial governments have begun to employ gender-neutral language is not reason in itself for following suit. Rather, individuals and McGill should rely on reason and facts. But the widespread acceptance of gender-neutral language indicates that McGill is at least somewhat deserving of its reputation as an anachronism.

Michelle Gagnon
Jennifer August
Brendan Weston

Old solutions solve modern problems

Susanna Bejar

In 1973, the Alkali Lake reserve became the first to go alcohol free. Until then, it had one of the most severe Native drinking problems in North America.

On Wednesday, November 25th, the Eben Hopson colloquium on Northern Studies (health issues) ended with a speech by Francis (last name withheld), a Schuschwapp Indian from the reserve in British Columbia.

He is active in the Schuschwapp nation, working in the alcohol and drug abuse programme. He has a Masters degree from UBC, is a teacher and counsellor, and has been asked to speak to or counsel many native groups and programmes in Canada and the United States.

"Drinking was a past-time considered normal," said Francis. "There was a lot of drinking and a lot of partying. There were funerals where people would be drinking and would put their bottles on top of the coffin. People would go into the church all drunk. I used to go and serve mass up there all drunk. There was a lot of disrespect, a lot of degradation."

Drinking was the focus of life at the reserve. "People would make money just to drink. They'd go out and get paying jobs and just bring it home and get drunk," said Francis. A minibus went to each home on the reserve taking orders for liquor, delivering it later that day. "Everybody watched everybody else so they'd know who had liquor, so they'd know where to go when they ran out."

"I can remember myself going for ten days straight with no money, but still drinking," said Francis who began drinking at the age of nine. "Going around always with a bottle of whiskey in my hand, I'd pass out in the middle of the street, and when I woke up people would be walking by laughing at me. But I didn't care as long as I had that bottle."

Arguments, accidents, family breakdowns, child abuse, vandalism, delinquency, sexual promiscuity, deaths and suicides, were "all related to alcohol," said Francis. Both his mother and sister died alcohol-related deaths. He himself had suicidal tendencies at one point.

"Our people suffered from identity loss," said Francis. "A lot of them didn't believe they were Indian or didn't want to accept it." Loss of self-esteem and emotional denial were also problems. "People lost faith in themselves and went back to drinking," he said.

"I had to learn about my own culture through university courses and books. I read everything I could get my hands on. But reading about it is one thing, going back and doing it is another," said Francis.

"We are becoming afraid of our own culture, but we have to re-learn it. That's how we get our pride back. I want to stress the importance of our Native people gaining back our culture. We must learn to be dependent on ourselves."

Francis described the entire situation as a whirlpool which is dragging all Native people inward. But the cause is not alcohol. "I used to think alcohol and drugs were the main cause of our problems," he said. "Now I think they're just the symptoms." The causes he listed are the unstable and tense economic situation, which leads to unemployment; low self-esteem; and the community breakdown of his society.

The turn-around for the Alkali Lake reserve began in 1973 when two people, Phyllis and Andy (who is now chief) were threatened with the loss of their daughter if they did not sober up.

"At this point, nine deaths occurred every three months," said Francis. "There was at least one death every two weeks, all alcohol-related."

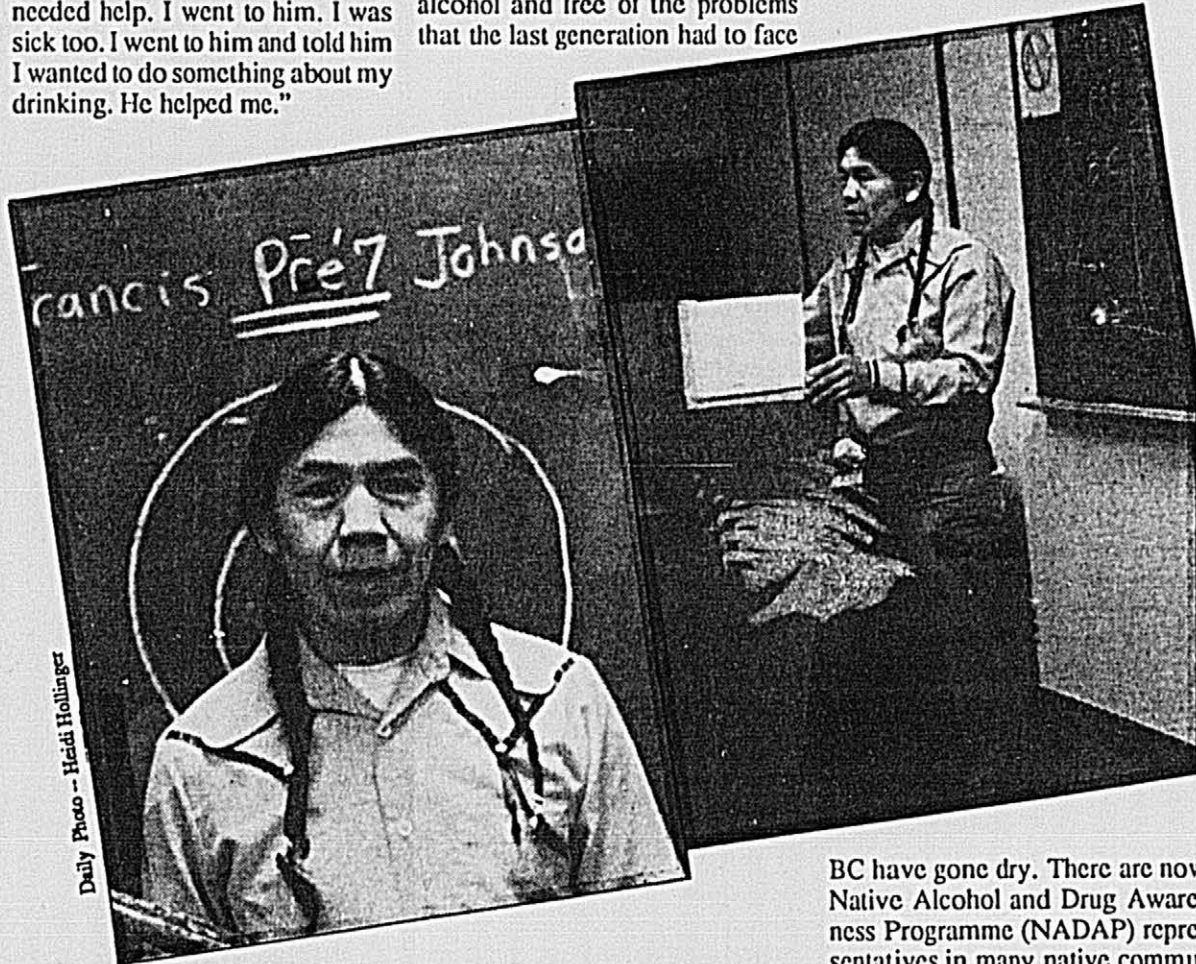
An oblate priest, Ed Lynch, was invited to the reserve. He worked

for over two years, talking to people and setting up alcohol awareness programmes. "Grown men and women would hide when he was around," said Francis, "but a lot of people went to him when they needed help. I went to him. I was sick too. I went to him and told him I wanted to do something about my drinking. He helped me."

are now and there are still problems. Many of our young people today are on the precipice. They drink for fun, it isn't a problem yet, but it could easily become one. Still a lot of them are being raised free of alcohol and free of the problems that the last generation had to face

back. We have to think big now. That's Andy's idea, think big now," said Francis.

Following the success of the Alkali Lake programme, one reserve in Alberta and two more in



Daily Photo - Heidi Hollinger

Meanwhile, Andy used the Indian Act to stop the liquor flow on the reserve. The RCMP, the church, and social workers were called in to enforce the issue. "It was the first time anyone ever addressed the problem on the reserve," said Francis.

"Ultimatums were given as pressure," he said, "like 'do something about your drinking or we'll take away your home and family', or 'do something yourself or go to the treatment centre. Most chose the treatment centre, many going in on their own will."

"It's a hard struggle," said Francis, "It's taken 15 years to get to where we

growing up in alcoholic families."

The benefits of sobriety are beginning to emerge. "We are getting a sawmill and we are creating a tannery which is already getting orders from all over the world. We're starting to get self-esteem

BC have gone dry. There are now Native Alcohol and Drug Awareness Programme (NADAP) representatives in many native communities across Canada said Brian Eyahpaie of the Native Friendship Centre. "These are people who can be approached to set up programmes or admit people to treatment. Native people as a whole are becoming... continued on page 14

Torch run sparks protest

Andrew Fischer

When the Petro Canada-sponsored Olympic torch nears Montréal, it will be met with demonstrations in support of the Lubicon people, whose lands are being exploited by major oil companies.

On December 11th, the Olympic torch will approach Montréal on its way to Calgary and the opening of the Olympic games. Several members of the Mohawk Warrior Society will meet the runner at the boundaries of the reserve to escort the torch across with an alternative Mohawk torch. The first to run beside the torch bearer will be Alan Morris, who won a gold medal in canoeing at the 1984 Olympics. There will be a ceremony on the reserve as the Olympic torch passes through, and a demonstration by

the nation, including banners, balloons, and its own accompanying ceremony. All outsiders from Montréal and McGill are invited to attend and show their support.

Further demonstrations have been planned for December 12th when the torch arrives in Montréal. At 13h20, there will be a ten minute torch ceremony at City Hall, featuring various groups from McGill and Montréal. As the torch passes by McGill, runners will meet it, and several McGill groups are planning such demonstrations as a street theatre performance by the Southern Africa Committee. Café Communale will also be involved.

A newly formed group of Native and non-Native students are busy planning some of the McGill activities. "A lot will be worked out Friday," when they will be holding

an organizational meeting to finalize plans for the demonstrations, said Yvonne Bush, a native student involved in the group. "Anyone who is seriously interested in helping is welcome to come," said Eileen McKibbin, another involved student. The meeting will be at 17h00 in the Centre for Developing Studies.

The group plans to release several hundred yellow balloons during the demonstrations. "The balloons are a symbolic gesture to the spirits and to Native spirituality, especially at this time, since it seems to be the only help left to the Lubicon," explained Bush. "The Olympic exhibit is called 'The Spirit Cries Out' since that properly represents the struggle that faces us. We are using yellow to symbolize return; the return of our land and of our rights," said Bush.

CUP o' tea?

Puzzled by some of the articles in the *Daily* which begin with the acronym "CUP"?

Well, puzzle no more. "CUP" stands for Canadian University Press, the oldest national student press organization in the world. That's right, the world.

Founded in Winnipeg in December 1937, CUP is now gearing up to celebrate its 50th anniversary. *The Daily* is a founding CUP member.

An organization with a proud and colourful history, CUP counts many noted Canadians among its alumni, including External Affairs Minister Joe Clark, International Trade Minister Pat Carney, Columnist Allan Fotheringham, author Pierre Burton and radio talk show host Peter Gzowski.

Today, as a democratically operated cooperative of nearly 50 Canadian student newspapers with a joint circulation of over 300,000 CUP works to bring you the very best coverage of issues which affect students across the country.

CUP covers everything from employment to the accessibility of post-secondary education, from financial assistance to AIDS and other health-related issues, from student analysis which Canadian students need to understand the



educational and social policies affecting them.

While reflecting a diversity of editorial viewpoints, CUP members are unified by their statement of shared principles, which identify the student press as "an agent of social change: striving to advance human rights, while working against social injustices such as racism, sexism and homophobia."

With CUP membership, the *Daily* also has the opportunity to belong to Campus Plus, a national advertising cooperative which has returned to CUP members more than \$3 million worth of ad revenues since its incorporation in 1981.

Santaspeak santaspeak ntaspeak santaspeak

By Egnog and Schmuck

"I secretly hate kids...on occasion I've pinched babies when mothers weren't looking. For Christmas, I'd like this month's centerfold." Unfortunately, this was *not* said by an actual department store Santa, but it was our dream quote as we set out to uncover the secret, repressed Christmas desires of the St. Nicholas fakes who invade Montréal malls.

Much to our dismay, the mall Santas turned out to be faithful yearly regulars saying all the usual happy Christmas garb. We asked them what they do in their off-Santa time. One said he had been Santasing for 22 years. A few said they were actors, one a chef.

Eaton's Santa, a particularly grumpy sort, wasn't really in to chatting. During the summer, he and his elves "do nothing". He pointed us in the direction of the nearest elf to be escorted away like the boy before us who announced loudly, "Just a sec, Santa...Mommy, I have to pee." Neither of us cashed in on free candy canes.

To avoid disappointing Santas like this one, try Ogilvy's. He just started and shouldn't be all worn out yet. Simpson's Santa is hard to catch. He had already retreated to the North pole when we arrived. If you want to see him, go before 16h30.

The Bay Santa's were by far the jolliest, (one was off-duty posing

incognito as an elf.) For their Christmas presents they said they just wanted to pack up and go where the weather was warm and the fun never stops.

The Alexis Nihon Santa wanted "Peace in this world. It's missing it." The uptight one at Eaton's apparently just wanted us to keep the line moving, and when asked said only, "Oh, you know, same as you." Us? No, somehow, I can't see Santa being excited about a front row ticket and a backstage pass to the next Crucifucks concert.

The most valuable advice on the local St. Nicking scene came from the boy waiting behind us at Alexis Nihon. "Last year, this guy gave me a whole handful of candy canes," he said, trying to cheer up our wait. "Yeah, the last place I went to today, they only gave me one. How cheap, eh? At Place Ontario I got three. It wasn't bad, but I hate it when they ask you questions like name, age, you know? I mean, that interferes with my life." Great, a pre-adolescent twerp with more of a lead than us, we each got two saccharine sticks, but the little boy got his yearly handful.

I guess to get what you want out of Santa, be it the news scoop of the year or enough candy canes to make you sick, you have to be ten and/or sickeningly cute. (Maybe we shouldn't have worn combat boots?) Well, heck, what do you expect from a guy who hangs out in chimneys, anyway?

... Saturn

continued from page 3

The most notable feature of the Saturnalia was the election of its king, Lord of Misrule, Trickster God for a week. Usually the King was a virile young man who would be dressed up in elaborate costume and urged to indulge his animal instincts, with the help of attendant soldiers and maid-servants.

After about a week of general debauchery and creative encouragement of fertility, the King would be taken to the altar of the god he was mimicking. There he would be publicly castrated and his throat would be sliced open (you knew there had to be a catch).

It was this festival, with its sexual content and grisly climax, that the Christians were most interested in suppressing. But the people were unsympathetic. The Church was finally forced to accept the festival, with the provision that it be presented in honour of the Christian god. The upshot of all this is that most of the puzzling Yuletide customs that we reenact year after year actually have no connection with "Christmas" and are much closer to pagan fertility rites.

For example, "Father Time" with his sickle was the Druidic image of the holy man. His mission was to

carry in the mistletoe, the symbol of the god's semen. Kissing under mistletoe is but a mild version of popular pagan and later "Christian" peasant customs associated with the plant.

The practice of door-to-door carolling or (as in Mexico) inquiring if there is "room at the Inn," is a variation on the 'mumming play'. The play is a ritual of death and rebirth intended to restore health to the land—its major characters are a hero, a lady (actually a transvestite) and a monster who battles with the hero. Both use distinctively phallic swords and both are slain and then revived by a quack doctor, a warlock.

The mumming is still performed today, its symbolic origins forgotten, usually leading up to a party. It thrives in the Maritimes particularly.

Evergreen trees, holly and gift-exchanging have very little to do with Christianity. If you want to have a pagan Christmas, just take those traditions a bit more seriously (doing them naked always has that effect on me) and drop the associated jargon about the cradle and the Wise Men. Drink some wassail. And have a Merry Saturnalia.

Comprehensive Final Exam:

HISTORY: Describe the history of the papacy from its origins to the present day, concentrating especially, but not exclusively, on its social, political, economic, religious and philosophical impact on Europe, Asia, Africa and the Americas. Be brief, concise and specific.

PUBLIC SPEAKING: Some 2500 riot-crazed former Students' Council members are storming the classroom. Calm them. You may use any ancient language except Latin or Greek. Your performance will be video-taped.

BIOLOGY: Create life. Estimate the differences in subsequent human culture if this form had developed 500 million years earlier, giving special attention to its probable effect on the English parliamentary system. Prove your thesis.

MUSIC: Write a piano concerto. Orchestrate and perform it with flute and violin. You will find a piano under your seat. In the interest of time, you may omit the coda.

PSYCHOLOGY: Based on your knowledge of their works, evaluate the emotional stability, degree of repressed frustrations and adjustments of each of the following: Moses, Richard Nixon, Alexander of Aphrodisias, Ramses II, Gregory of Myssa, Hammurabi, Freud, Hitler, Idi Amin, and Claude Ryan. Support your evaluation with quotations from each person's work, making appropriate references. It is not necessary to translate.

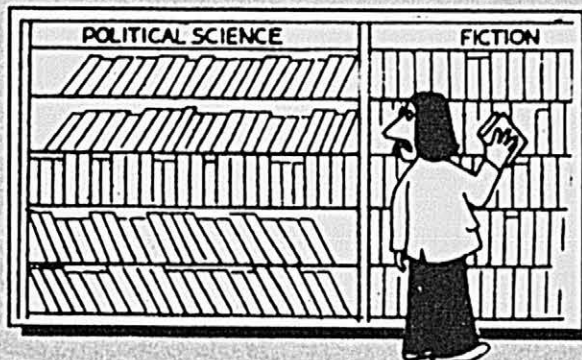


SOCIOLOGY: Estimate the sociological problems that might accompany the end of the world. Conduct and experiment to test your theory. Use charts if appropriate.

POLITICAL SCIENCE: There is a red telephone on the desk beside you. Start the Third World War. Report at length on its socio-economic effects, if any.

ENGINEERING: The disassembled parts of a high-powered rifle have been placed on your desk. You will also find an instruction manual printed in Swahili. In 10 minutes, a hungry Bengal tiger will be admitted to the room. Take whatever action you feel is appropriate. Be prepared to justify your decision.

ECONOMICS: Develop a realistic plan for refinancing the national debt. Trace the possible effects of your plan in the following areas: Cubism, the Donatist controversy, the wave theory of light, the automobile industry. Outline a method for preventing these effects. Criticize this method from all possible points of view, as demonstrated in your answer to the last question.



PHYSICS: Explain the nature of matter. Include in your answer an evaluation of the development of mathematics on science.

MATHEMATICS: If x equals pi times a squared, construct a formula showing how long it would take a fire ant to drill a hole through a dill pickle, if the length-girth ration of the ant to the pickle was 98.17:1.

PHILOSOPHY: Sketch the development of human thought, and estimate its significance. Compare with the development of any other kind of thought.

GENERAL KNOWLEDGE: Be objective and specific. Abbreviations are permitted. You will be graded for punctuation and grammar. Calculators are allowed.

EPISTEMOLOGY: Take a position for or against the truth. Prove the validity of your statement.

MEDICINE: You have been given a razor blade, some gauze, and a bottle of Scotch. Take out your appendix. Do not suture until your work has been inspected. You have 15 minutes.



AIDS CHLAMYDIA GONORRHEA HERPES SYPHILIS

Five of the catchiest words in the English language

Now they're everywhere.
Not just the words. The
diseases too.

But there are three things
you can do about these five
words.

Firstly, you can abstain from
sexual activity altogether.

However, if you are sexually
active, you should know about
the second thing; condoms.

Condoms are the contracep-
tive that medical authorities
recognize as the most effective
way to reduce the risk of sexually
transmitted diseases.

We make condoms.

In fact, we've helped to
make their manufacture the high
technology business it is today.
Because we believe that sexually
active people need protection
they can trust. Now they need
it more than ever.

The third thing you can do
is to educate yourself. Talk to
your doctor. Ask at your local
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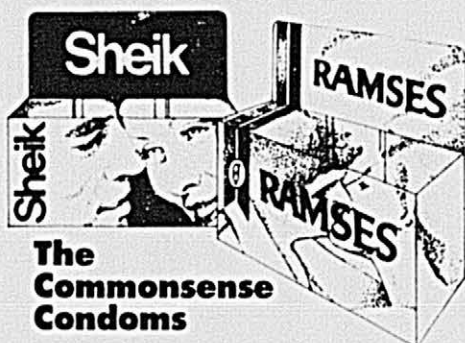
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HIGHEST ACADEMIC STANDING

McGill student Cheryl Dextras has been awarded an original work of art,
and has been named a Fellow of the Institute of Canadian Bankers (F.I.C.B.),
in recognition of having attained the highest academic standing in this year's
Fellowship program of the Institute of Canadian Bankers. The painting is by
Jérémie, the well-known Québec artist.

Enrolled in the Certificate in Banking Administration program of the McGill
Centre for Continuing Education, Ms. Dextras is a Personnel Officer of the
Royal Bank of Canada.

Internal funding strife

Underfunding has always favoured prominently among campus issues.

McGill's history of bad relations with Québec City has prompted both students and administrators to criticize the provincial government. But many students are now examining the distribution of funds at both a provincial and an internal level, and finding that the McGill administration is supplementing rather than alleviating the provincial government's unfair faculty funding policies.

by Robert Steiner

McGill's total budget and have no effect on planning decisions.

But ANEEQ general secretary Jean Pierre Paquette sees differential funding as a much more serious problem. According to Paquette, by prioritizing certain areas, the government is influencing universities to graduate more people in fields it deems important to Québec's future. Meanwhile, the other programs suffer.

"Universities have been given two options," he says. "Downtown universities like McGill and Université de Montréal will tend to overcrowd their non-priority classes to get as much money from them as possible. Rural universities, like Sherbrooke, will close them down and concentrate on priority faculties."

According to ANEEQ's 1986 report on underfunding, eight per cent of all new Québec university registrations in 1985 were in priority areas "under the pressure of schools that would thus increase their finances."

Davenport says, however, that decisions regarding the use of in-

creasing number of students without increases in staff. According to the ASUS, prioritization has created a ratio of almost 27 students to each staff member—55 per cent higher than all other McGill faculties.

"We're losing money," Salisbury says, "because discrimination has been built into the government's funding system and the administration's translation of it. The irony is that the more students we have to teach, the less money we receive because the government and the administration feel that the cost per student has decreased."

ASUS Vice President Jonathan Goodman agrees. "The historic formula by which the government funds universities has been biased against Arts for too long," he says. "The prejudice must be reversed today. The crises we're facing now are not conducive to higher education."

But Davenport is not worried about government intervention on campus. "What's vital in the government's system is that each university is able to set its own priorities once it has received the money," he says.

Priorities are set by the Principal and Vice-Principals based on Senate enrollment documents and cyclical reviews of each department. Deans are then asked to present their budgets, and a budget planning group allocates discretionary funds to departments and faculties around the school.

"It's understandable that the government wants to set priorities," Davenport explains, "and this is a good way to do it."

Arts Senator Ryerson Symons agrees that Québec City's differential funding policy is reasonable. "I just think that they're taking a realistic look at how much it costs to fund different programmes," he says. "It shouldn't be seen as unreasonable government intervention."

Even ANEEQ is not opposed to the principle of prioritization. Paquette explains that "priorities should be supported with supplementary funds so that money does not have to be taken away from non-priorities sectors. The government has to realize that different fields interact with one another, that you can't ghetto-ize education."

"We can't forget that some time ago, science was being short-changed for classical education," he says. Now the discrimination has been reversed. Arts programmes deserve more respect than that."

The government has suggested that a new funding system may be part of a general education reform expected in 1989. Meanwhile, it is unclear how much of an effect differential funding has had on McGill. Members of the Arts faculty seem to agree, however, that the combination of government and internal priorities has lowered the standard of education.

"I'm not proud of what we're doing," Salisbury says, "It's not fair to you."

by McGill's planning department list pure science, engineering, graduate management and law as priority sectors. Six other sectors, including medicine, undergraduate humanities, education and arts are not priority. Though indexation rates have been altered slightly since 1982, they have remained at about 75 per cent for priority sectors and 50 per cent for other fields.

According to Paul Davenport, McGill's Vice-Principal in charge of planning, those figures only account for about two percent of

dexation money once it has been given to a university are entirely in the hands of its administration. At McGill, those decisions are made according to a set of internal priorities which attracted attention during November's teach-in. Arts Dean Richard Salisbury says the combination of provincial and internal priorities have wreaked havoc on his faculty.

An information package released by the Arts and Science Undergraduate Society (ASUS) as part of the Arts teach-in campaign said the Faculty of Arts has had to cater to an

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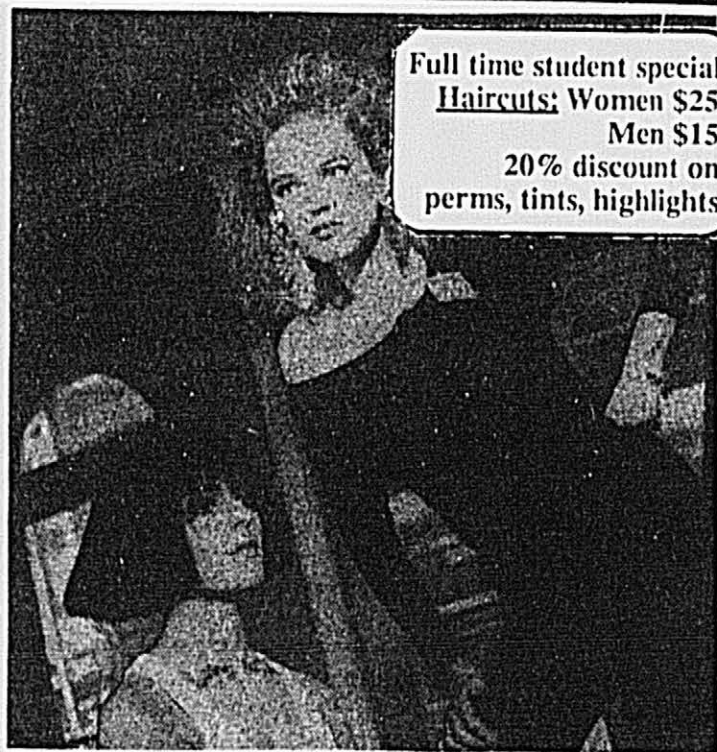
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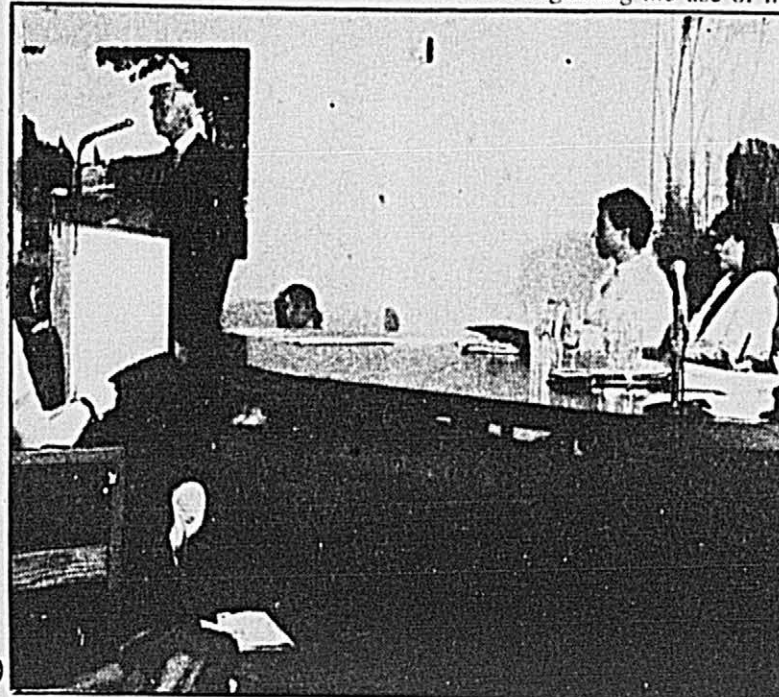
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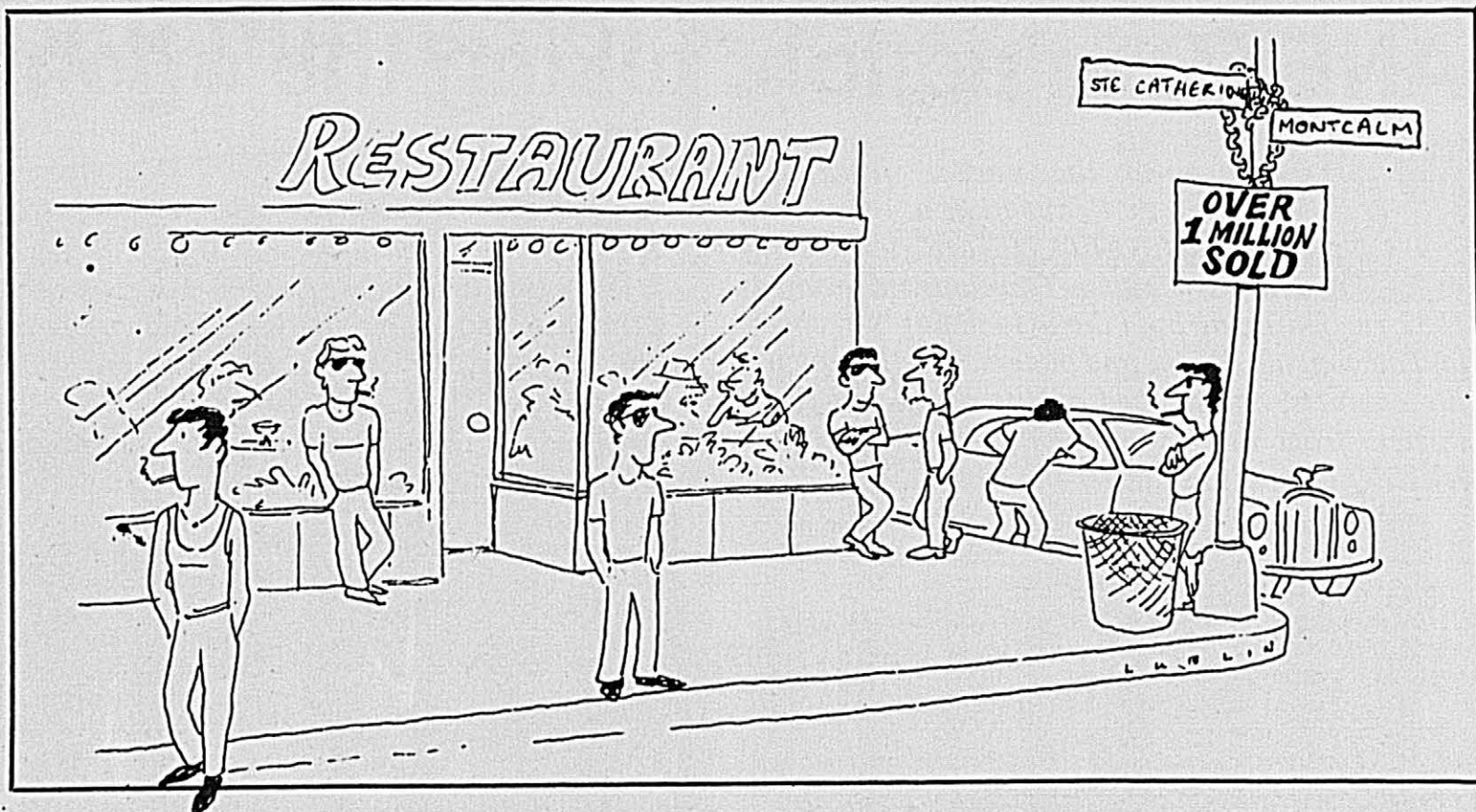
The success of Raymond Blain

by Eric Smith

Some people call it St. Jacques, others Centre-Sud. For the condominium owners it's Plateau Ontario, but for gay people who live there or frequent its bars, it's just the East Village. Now, for the first time, its large gay constituency has a representative in the city government.

Raymond Blain is the first city councillor to have run as a gay candidate. He's also one of the only ones in Canada. "I heard there was another gay councillor in Vancouver, but he ran on a platform to rid this neighbourhood of hustlers, somewhat right-wing," said Blain.

Blain said he didn't encounter any significant problems during his campaign with respect to his sexuality. "I feel that Charron (an



openly gay former Member of the National Assembly) opened the way for me. He ran in this district and was respected as a representative."

Throughout last year's campaign, Blain remained in contact with the neighbourhood's community groups on the issues that are most important to the district. He estimates that there are about fifty such groups, of which approximately twenty are gay-identified.

Since taking office, Blain has attempted to serve as a voice for these grass-roots interests as well as

for the Montréal gay community.

The community groups in the East Village are united under the umbrella organisation Alerie Centre-Sud. The two priorities defined by Alerie Centre-Sud are the issue of housing, in response to gentrification, and the improvement of the neighbourhood's public facilities with respect to parking and green spaces.

Blain has succeeded in getting the East Village included in a plan to limit condominium conversion in various city neighbourhoods. He does not feel that the housing crisis

has intensified any tensions between the district's gay population and its traditional base of workers' families. The stereotype of gay people as wealthy white men is not pervasive in St. Jacques because in this district, "the gay community is the reflection of society," according to Blain. He added, "many people who move to St. Jacques are young people from other parts of the province who face the problem of chronic unemployment."

He conceded that gay people sometimes appear to be wealthier than the straight population, but explained that "most live in double or multiple-income households and do not have families to support."

Blain sees the tensions between the neighbourhood's two communities decreasing. A visible example of this was the St. Jean Baptiste Day festival "Gaieté de Coeur" which was organized by gay groups and businesses together with non gay-identified community groups. "The Association pour les Droits des Retraités participated in the planning and organization of the event from beginning to end," he said, "I think there is a certain wisdom of senior citizens who are usually more able to accept people as they are."

Blain said concerns voiced by his straight constituents focused on the St. Catherine strip. "Some people come up to me and tell me how pleasant their gay neighbours are, but they feel intimidated when they are on St. Catherine's at night. They don't realize that this is the only place gays can come to for a night out. They think that all the district is gay, but the people at night are from all over the city."

Blain has also taken action as a member of city council on behalf of Montréal's gay population as a whole. The city has worked with C-SAM (Comité SIDA AIDS Montréal) in developing a policy of employment for people with AIDS and has offered the organisation

office space following the loss of its previous location. The city also partially funded a trip Blain took to Los Angeles and San Francisco to find out what policies these cities were following with respect to AIDS.

Blain has been given honorary membership in a U.S. association of openly gay and lesbian elected persons. "It is allowing me a better contact with policies being pursued by other gay officials," he said, "The association is stressing the issues of AIDS policy and human rights."

The city will also be hosting the North American Gay Volleyball Association tournament to be held in May 1988. Blain recognizes Montréal's bid to host the games as a sign of an increasing recognition of gay issues. "It's an important event, six to seven hundred gay people from 75 cities will be coming to participate," he said.

Blain has also addressed the issue of relations between the gay community and the Montréal police. "Gay people suffer police brutality. They are often victims of crime, especially theft, but rarely report them because of fear."

To alleviate the situation, Blain is calling for the formation of a gay police committee. He feels the motion will probably pass.

He has already been involved with the Association des Droits des Gais du Québec in organising meetings with members of Stations 33 and 34 police. Station 33 covers the St. Catherine strip of the East Village. Parc Lafontaine is Station 34's jurisdiction and is the area where most of the hustling goes on in Montréal.

Blain is fulfilling the role of representative of the gay community at large as well as representative of his own neighbourhood. He is proving that the interests of the two communities are compatible. Long overdue, the first gay representative in council has arrived at last.

The first attempt

The November 1980 Toronto civic election will be remembered as the election in which the 'gay issue' dominated all other concerns. Spawning an unprecedented flood of anti-gay hate literature, the election campaign was the first in Canada to frighten voters by raising the spectre of "gay power politics."

And unlike the recent success of Raymond Blain as an MCM candidate, it was also the election that witnessed the defeat of the first openly gay candidate to run for municipal office, as well as the defeat of the city's outspoken gay-positive mayor.

The issue of gay rights was first spotlighted January 3, 1979 when mayor John Sewell told the press, "We know it's not illegal to be gay. We should take the next step and make it clearly legitimate to be gay."

This set off a major media storm, with all three dailies expressing their disapproval. According to the *Toronto Sun*, Sewell had lent "an authority to the radical homosexual movement which is wrong."

Then, on April 26, 1980 a man named George Hislop won the nomination of the Ward Six Community Organisation for alderman. Not only was Hislop the first

openly gay candidate to run for civic office in Toronto, but he gained the backing of an established progressive community organisation.

Sewell lent his support to the Hislop campaign, drawing a flurry of media attention once again. The press all but disregarded the issues upon which the two campaigns agreed.

Hislop soon found himself caught in an interesting political situation within the gay community. "It amuses me when gay people talk about me as that wild-eyed, radical man who's rocking the boat," said Hislop. "And the political gays view me as a reformist."

Traditional political alliances in Ward Six were very delicately balanced even before Hislop's campaign added a new level of complexity to community issues. Generally, the region could support two progressive candidates. The addition of a third would split the vote and shoo-in a development-minded conservative candidate. It was a similar split which allowed John Sewell to slip into city hall through a divided conservative vote in 1978.

In the end, both Hislop and NDP candidate Dan Heap lost to Gordon Chong, a conservative new-

comer. Hislop never got out of third place, but pulled in a respectable 7400 votes, compared to Heap at 9300, and Chong at 9600.

The race between Sewell and media-slick Art Eggleton remained close until the very end. Even though the final count gave Eggleton 89,000 and Sewell 87,000, the result encouraged both the gay community and progressive straights. For Sewell had substantially increased his popular support—47 per cent, up from the 39 per cent with which he won with in the 1978 three-way race.

The bigot vote generally went to fundamentalist Christian candidate Ann McBride, who collected 35,000 votes.

These results made it considerably more difficult to claim that being gay is a political albatross. One columnist later remarked that this municipal election had actually turned into a referendum on tolerance. McBride's support, many were comforted to learn, only amounted to two per cent of the popular vote.

"It was the first time," Hislop said after receiving the results. "Someone had to put his big toe in the pond, so I did."

Compiled from articles appearing in *The Body Politic*

ANEEQ in action: taking the offensive

Just around the corner from the Ministère de l'éducation are the head offices of ANEEQ, Québec's largest student association. The cluttered rooms of 1581 rue Dufresne hold the association's archives and documents. Books and papers, overflowing the file cabinets, are stacked on the desks and floor. Posters from unions, women's groups and past ANEEQ campaigns plaster the walls.

by Carlene Gardner

Finding your way about the structure

These offices are home to many Québec student activists. Each day, people call for advice, information or just to give an update. Students having trouble with the financial aid system call to find out about their rights and what they can do. It is also here that l'Association nationale des étudiantes et étudiants du Québec (ANEEQ) publishes its monthly newspaper, *le québec ETUDIANT*.

For \$1.25 a year, students have access to a variety of information on topics ranging from tuition fees and financial aid to racism and immigration. ANEEQ's research branch, le Bureau national d'information et de recherche (BNIR), writes briefs for the government on welfare, unemployment, public transportation and other social issues. The women's section, l'Organisation des femmes dans l'ANEEQ (ODFA), works for women's rights, both inside ANEEQ and in the larger community.

But there is more here than meets the eye. The amount of time and energy needed to successfully run a provincial student union is overwhelming. Since 1974, the year ANEEQ was founded, the student movement has seen many changes in leadership and orientation. Each year, there is a new crop of students who want to make changes to the education system. Although ANEEQ has had its share of problems over the past 13 years, the need for a democratically-run federation has kept the student movement more or less united.

Like most unions, ANEEQ's final decision-making body is the annual congress, where delegates from all over the province vote on policies and strategies for the upcoming year. Between congresses, the Central Council (composed of representatives from all of the regions) makes decisions in consultation with the regional councils. The executive committee is responsible for carrying out the mandates it is given by the congresses and the Central Council.

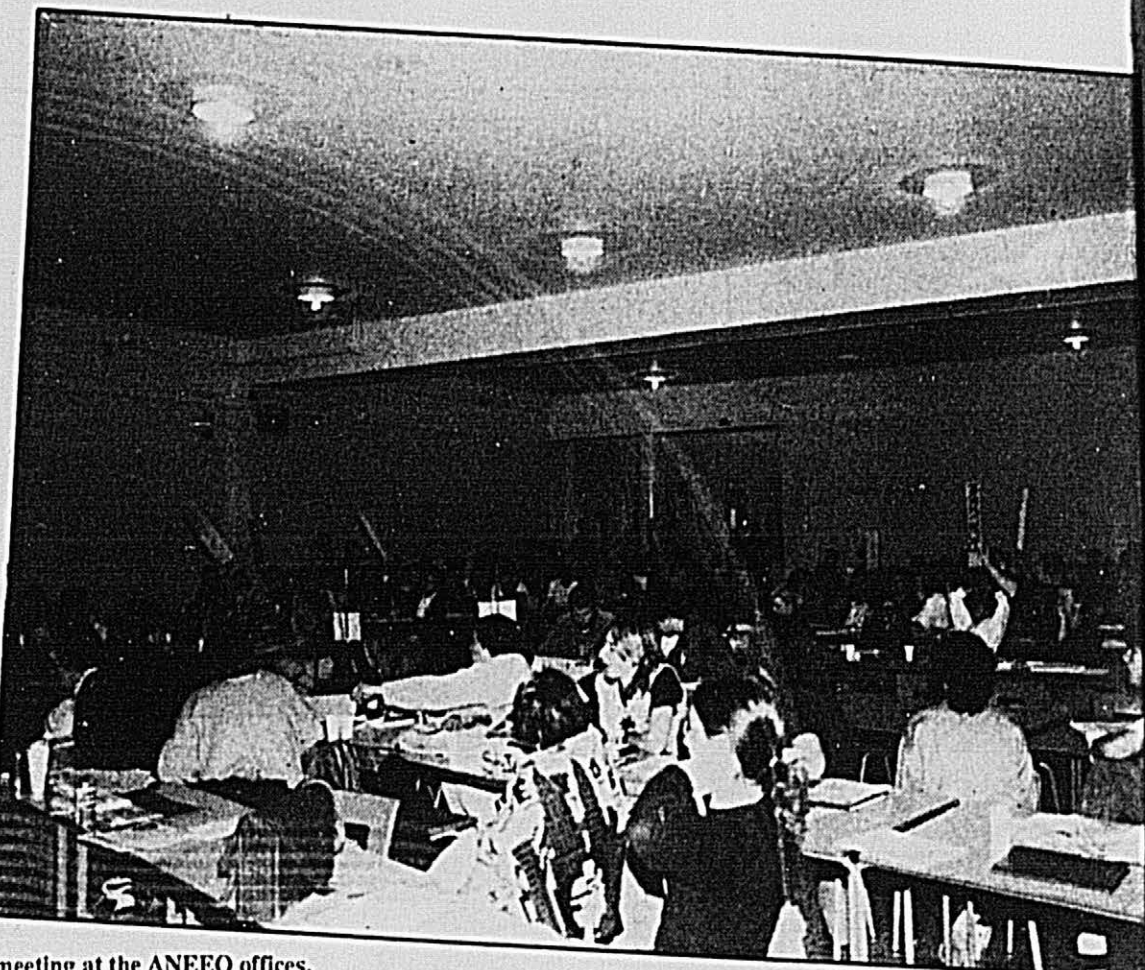
Unlike most unions, ANEEQ has reserved a place for the participation of non-member associations in its structure. Observers have speaking rights at all meetings and the voting takes place among both members and non-members. In addition to annual and special congresses, ANEEQ calls general meetings of the student movement to involve non-members, such as McGill, in specific campaigns.

The structure in action

ANEEQ's democratic process was put to the test recently over the loans and bursaries issue. This dossier dates back to the formation of ANEEQ. Over the years, policies have been voted and revoked to reflect the needs of students. Most decisions involve long-term consultation with all member associations. Last month's one-day strike, for instance, was first conceived of almost two years ago.

April 1986: ANEEQ's suspicions that the government is planning a financial aid reform are publicly confirmed. Education minister

Daily Photo—Christian Gauthier



A meeting at the ANEEQ offices.

Claude Ryan tells ANEEQ he needs two years to develop the reform plans before making them public. ANEEQ also learns of a proposed tuition fee increase and spends the summer organising a campaign against it.

May 1986: ANEEQ's 19th congress votes on a 20 point platform on financial aid reform. This document formed the base for the October strike.

October 1986: A *réunion nationale* is called in Ste-Thérèse to discuss the platform of demands and the tuition fee increase. A general unlimited strike is adopted by 39 associations, many of whom are not ANEEQ members. Another general meeting is called two weeks later to end the strike. A negotiating committee is elected, including one non-member, to meet with the government on the loans and bursaries issue. About 22 schools were on strike, including 4 or 5 unaffiliated CEGEPs. A final general meeting is called in February 1987, at the end of the negotiations, to give a report and discuss a strategy for the next year.

June 1987: The 20th congress of ANEEQ decides to take a more aggressive stance on loans and bursaries. Central Council is mandated to come up with a plan of action for the fall of 1987. Over the summer, ANEEQ debates various possibilities in consultation with the regions.

October 1987: The Central Council proposes a one-day strike to pressure Claude Ryan to make the reform public. For the first time, ANEEQ is on the offensive, setting the agenda for debate a year or two in advance. The congress delegates decide that it is important to keep up the pressure until the next elections in the hope of having prolonged impact.

The preparation for such an action involved decentralizing the

debate. Central Council representatives went on tour, visiting about 35 universities and colleges in one month. This enormous undertaking produced 27 strike mandates, and about six or seven mandates to participate in the demonstration on November 12.

McGill and the student movement

McGill has been a member of various student federations in Québec over the past twenty years. Since 1983, however, McGill has not been represented at the provincial level by any student union. For five years, the Students' Society has struggled to make its voice heard in isolation. Last year's referendum to join le Regroupement des associations étudiantes universitaires (RAEU) was one example of McGill's ambiguous position. The referendum failed and RAEU disbanded two months later.

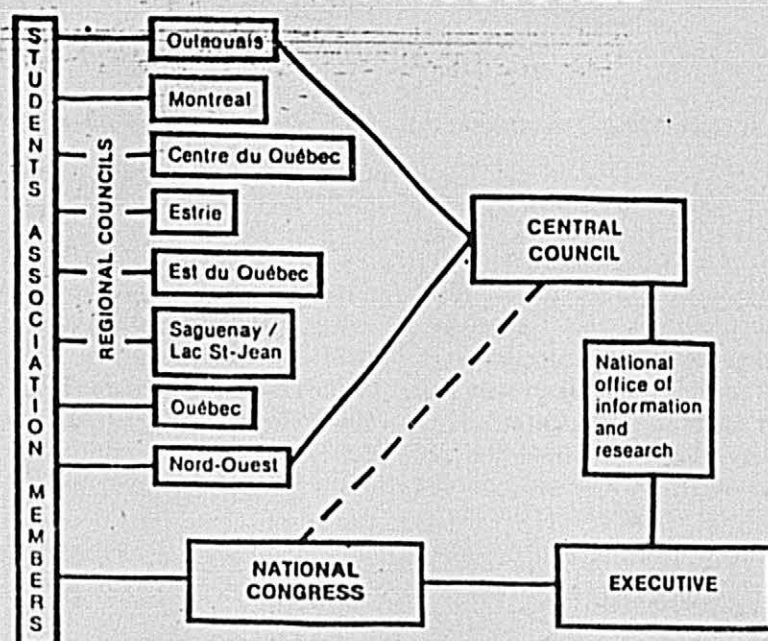
Since the spring of 1987, McGill has been participating in ANEEQ congresses, meetings and activities

at the regional and provincial levels. However, this involvement has not sparked a commitment on the part of the student executive to formally affiliate with ANEEQ. Currently, ANEEQ is the only student union representing universities. There is the possibility of a coalition of independent associations forming, but these types of arrangements have often failed in the past.

Recently, ANEEQ has taken a much more cautious and moderate stance in its activities. Strikes are not recommended without careful consideration and consultation with both members and non-members. As well, steps have been taken to accommodate observers and potential members. McGill has taken advantage of this for more than a year.

The Students' Society External Affairs Committee is currently "studying" McGill's position in the provincial student movement. If a recommendation is put forth, there may be a referendum this spring on the question of student association membership.

ANEEQ's STRUCTURES



Alphabet soup

ANEEQ: L'Association nationale des étudiantes et étudiants du Québec, the largest and oldest student union, founded in 1974. McGill was a member until 1983.

RAEU: Le Regroupement des associations étudiantes universitaires, formerly the university caucus of ANEEQ, founded in 1979. In 1981, RAEU seceded from ANEEQ to become an autonomous university group, following political and strategic differences of opinion. McGill was also a member of this group. It dissolved at the end of 1986.

FAECQ: La Fédération des associations étudiantes collégiales du

Québec, a coalition of college associations with a similar perspective as RAEU. Recently, they have undergone internal problems and have only four members, three of whom were on strike with ANEEQ on November 12.

UGEQ: L'Union générale des étudiants du Québec, the forerunner to ANEEQ, founded in the 1960s. UGEQ was responsible for the first financial aid laws in 1966. It was dissolved in 1968.

DGAFF: La Direction générale de l'aide financière aux étudiants, a government body responsible for administering financial aid.

Montréal's silent world

by Andrew Fischer
and Stephanie Lachowicz

Jean spends most of his days panhandling in front of Eaton's. "You can usually find me here or in front of Les Terrasses," he said.

Ten years ago, Jean worked at a discothèque. He had to quit work after he lost his leg in a construction accident. Now, unable to work, Jean asks for money from his wheelchair.

"I've come to grips with my handicap. Today, our society rejects the handicapped. Needy people are in the streets. Before, people were willing to help the less fortunate."

Jean has also come to grips with begging. "The other day, a man got angry with me for begging. I told him, 'I've already tried to live without your help. But I need food. I have to do this'," he said.

Jean is an exception to most

people on the street. He is willing to speak with anyone who will respond. Most street people are reluctant to communicate with those outside their world.

Bernard, 53, responded to a "Hello. How are you?" but when

The other day a man got angry with me for begging. I told him, 'I've already tried to live without your help, but I need food. I have to do this,' I said.

asked if he could stop to talk a bit more he replied "Non! Non! Non!" and turned away. Many homeless will accept a cigarette or money, but will refuse any further contact. Usually, it takes an emergency to bring them into contact with people outside their world.

Claire and her friend Josée were walking on St. Laurent below Sherbrooke one afternoon. They were

wearing bright clothes and rubber boots. Josée stopped and asked Claire for a cigarette. Claire smiled, lit the cigarette and the two women continued to walk down the street. A block further, Josée had an epileptic seizure.

A crowd gathered around Josée, staring. The paramedics, when they

with them," she said.

Many hospitals have developed a revolving-door attitude towards the homeless. A spokesperson from Montréal General Hospital said, "I suppose there are some homeless who come to our emergency room. We don't really keep lists of them or anything like that."

The homeless, for the most part, do not ask for outside help. "I pretty well take care of myself," said Fernand, 66.

Fernand spends much of his time riding Montréal's buses and

said Jean. Fernand is less optimistic. "Christmas, it comes every year. It's always the same," he said.

Jean and Fernand spend Christmas with their families. Both agree that Christmas is turning more commercial.

"Today, a person can go into a department store with their kid and buy hundreds of dollars worth of Christmas presents. But it's all junk."



Jean panhandling in downtown Montréal.

hyde park

Protest the torch

We support the Lubicon Lake Cree in their "last stand" against the Alberta provincial government's and oil companies' deliberate and systematic destruction of the Lubicons' traditional lands, economy, and way of life. By destroying aboriginal land rights, the oil companies gain unrestricted access to the oil and gas reserves this land is known to contain. Ironically, these same oil companies are sponsoring the Olympic Native art exhibition *The Spirit Sings* at the Glenbow Museum in Calgary.

At the request of the Lubicon people, museum worldwide have boycotted this exhibit. They have recognized the oil companies' hypocrisy in sponsoring a peaceful endeavour as masking the exploitation of the land at the expense of the Lubicon people. The McCord Museum of McGill has decided not to honour this request and has sent items to the Olympic exhibition. We strongly protest this action.

Hosting the Olympics is a matter of national pride. Why should the Lubicon be denied their nation and pride? On December 11, the Olympic torch will be passing through the Kahnawake reserve. On December 12, it will be in Montréal. We and the Kahnawake Band plan to release hundreds of yellow balloons, in Montréal as a symbol of hope and for the return of the Lubicon land to the Lubicon people. Our intent is to not boycott the Olympics, but to protest the activities of its sponsors. Their campaigns to destroy the Lubicon's land rights have placed these Natives' very survival at stake.

McGill has committees addressing similar human rights violations in South Africa, Central America, etc., yet no committee focuses on Canadian Native issues. SSMU's Ad-Hoc Committee is a well-intended gesture, but a temporary committee cannot possibly deal with the scope of a human rights violation in this country. We will propose the creation of a standing Native affairs committee as a liaison for Native and non-Native students and to address local and national Native issues.

The pride of a people should belong to the people themselves and not displayed in a museum. The Lubicons are still here. We, unlike the McCord Museum, acknowledge their right to life and dignity.

When the Olympic Torch passes through your community, we ask you to remember the Lubicon Lake Cree as their life approaches the "finish line." The "Spirit Cries" for justice—will you help?

Please attend the demonstration at City Hall at 13h00 on December 12th, 275 Notre Dame Ouest, for the arrival of the torch in Montréal. There will also be a protest as the torch passes through the Kahnawake Mohawk reserve at 11h00 on Friday, December 11th. Anyone concerned is urged to attend.

For more information, please leave your name and number in the Amnesty International box at Students' Society front desk, rm 105 Union Building.

Yvonne Bush Eileen McKibbin Joanne Wu
Chris Bush May Chiu Andrew Fischer Jamie Kneen

arrived, were less than sympathetic. One stayed in the ambulance. When it was apparent she could not stay on the street, they brought Josée to a hospital. Most people would have been treated and released to a comfortable home and a family to care for them. But Josée has no home. When she is released from the hospital, she will continue walking St. Laurent.

That Josée was even brought to the hospital is an exception among the homeless. "We don't get many people off the street," said Chantal Proulx, an admissions official at Jewish General Hospital. "They are reluctant to be brought in. They don't like our procedure, and it's difficult for us to communicate

métros. He believes society is to blame for many of the problems on the street. "People are getting more and more separated because of the government's policy. There's more crime. Winter changes things a lot,

When I worked in the disco, the place was always packed at Christmas and Easter. People did not want to spend time with their families. Families only get together now because of the holidays. When

Most homeless people are on the streets 365 days a year. Around Christmas time, the average person notices them a bit more.

and people are changing too," he said.

Most homeless people are on the streets 365 days a year. Around Christmas time, the average person notices them a bit more. "People are more generous at Christmas time,"

I was growing up after the depression, my family was always together so Christmas for us was a time to celebrate, not to just get together," said Jean.

"People don't stop to enjoy Christmas," said Fernand.

letters

To the Daily:

The plight of the Faculty of Arts at McGill has been receiving much press of late. Most of this has disseminated from officials of the University and the differing levels of Government. Those most affected, the students, have hardly voiced any opinions. I believe the time has come for the students to tell the public exactly what underfunding means. For my particular department, Anthropology, underfunding means: too few teaching assistants; sitting in the aisles of lecture rooms;

attending seminars of more than thirty people; not having adequate room within the university to have a student lounge. Most of these problems are being experienced by the faculty as a whole. A problem unique to my department—possibly the most pressing problem for the department—is the lack of an archaeology field school. How are archaeologists at McGill supposed to compete with undergraduates of institutions that give their students the opportunity to actively utilize their textbook knowledge. It

would seem implicit that a course titled "Archaeological Methods" would incorporate some practical experience, this is not the case at McGill. If underfunding continues to dictate the services which the Faculty of Arts is able to offer, one can only ponder the future of the prestigious McGill University Royal Institution of the Advancement of Learning.

Christian Kruse,
Chair, Anthropology Students' Association

Montréal's very own alternative exotica

In central Montréal, at 2035 St. Laurent, a very exotic place is selling very exotic ideas to very exotic people who seem to know only the first letter of the alphabet.

The Alternative Bookstore—La Librairie Alternative—was founded in 1976 by about 50 anarchists. Since then it has been providing exoticism to hundreds of activists, all dedicated to the exotic idea of smashing the State!

The Daily interviewed one of the bookstore's long time, somewhat exotic activists.

by Pierre Tordjman

Daily: What's the Alternative Bookstore?

Norman Nawrocki: The only alternative bookshop in Montréal, and maybe even the only anarchist bookshop in Canada. We have a selection of books unavailable elsewhere.

Daily: Why do you think so, are your publications censored?

Nawrocki: Yes. There's an ideological censorship from other distributors.

Daily: But why would there be such a censorship?

Nawrocki: Because the ideas carried in the material that we sell doesn't interest the commercial bookstores. We are a place in Montréal that nurtures rebel thought and provides access to subversive literature (all of which is legal) like periodicals and books on anarchism, feminism, ecology and youth culture from around the world. We're a place that can feed the radical needs of some youth, because there actually are people in our cities who think that things are going wrong, and that radical changes are needed.

To respond to those needs, the bookshop represents a basic community resource for people who want to change things, but don't know how to do it. We provide them with material that can help them, that is, all kinds of ammunition for social change.

Daily: What sort of 'ammunition'?

Nawrocki: Oh, it's stuff that's anarchist or anti-authoritarian.

Daily: What do you mean?

Nawrocki: Well, the basic ideas are people taking control of their life, taking direct actions in the home to solve relationship problems, or at work or in their community. It's about how to do things without bosses, without parties or any kind of authority. The ideas we push encourage people to be socially responsible.

Daily: What's wrong with bosses?

Nawrocki: The bookstore itself is a self-managed collective. No bosses here, because we believe that people can live better without bosses. Nobody likes to have somebody on their back. People basically want to be free, and as long as there are bosses in the world, we can't be free. A boss can be a manager, a city councillor, or even a boyfriend.

Daily: But the whole world runs on hierarchical structures, like capitalism. Do you challenge the global system?

Nawrocki: Of course. The bookstore itself is an example of an enterprise where people work without bosses on a non-profit basis. But this isn't an isolated example. We could talk about women's co-ops or places like the Café Communauté on Milton.

Daily: All this seems to be oriented towards youth, what about other people?

Nawrocki: We do have 'ordinary working people' in our clientele other than peace activists or young punks. But we tend to have a more youth-oriented type of clientele. We also try to direct people into other groups.

Daily: Who works in the bookstore?

Nawrocki: Students, unemployed community activists, fully employed people, tree planters, houseworkers, school instructors. We have about a dozen volunteers, all the money we make goes into the 'business'.

Daily: What do collective members become when they stop working here?

Nawrocki: In general, they go on revolting wherever they are. Working in the bookstore is an education for social revolution. People end up working in different solidarity groups. There are a dozen of them around the city.

Daily: So, what's anarchism?

Nawrocki: It's taking control of your own life.

Daily: As simple as that?

Nawrocki: Yeah. Anarchy is a world where nobody oppresses anybody else.

Daily: Do you see anarchism as a goal or an attitude?

Nawrocki: It's both. The goal is a society free of oppression, and the means are meant to be unoppressive. For example, we use consensus decision making.

Daily: Obviously, these types of activities can happen peacefully within a confined social domain. But do you think that an anarchist attitude is viable in our society, given its repressive system?

Nawrocki: Yes, we can talk about Spain where millions of people were organised along anarchist principles in trade-unions, in farms, factories and villages which all were in the hands of anarchists. There still is a very large anarchist movement in Spain, hundreds of thousands of activists.

Daily: But how is their experience relevant to our situation? Is anarchism to be considered as an ideal, irrespective of history?

Nawrocki: Anarchy is basic common sense. We have no choice. We change things now, or we kiss the world goodbye. Anarchists in Spain showed that anarchy is possible. We have historical examples, but also current examples like my co-op in the Milton Park. We're 24 people in the building, we have regular assemblies where everyone participates in the decision making about how to run the co-op. We have work committees to do differ-

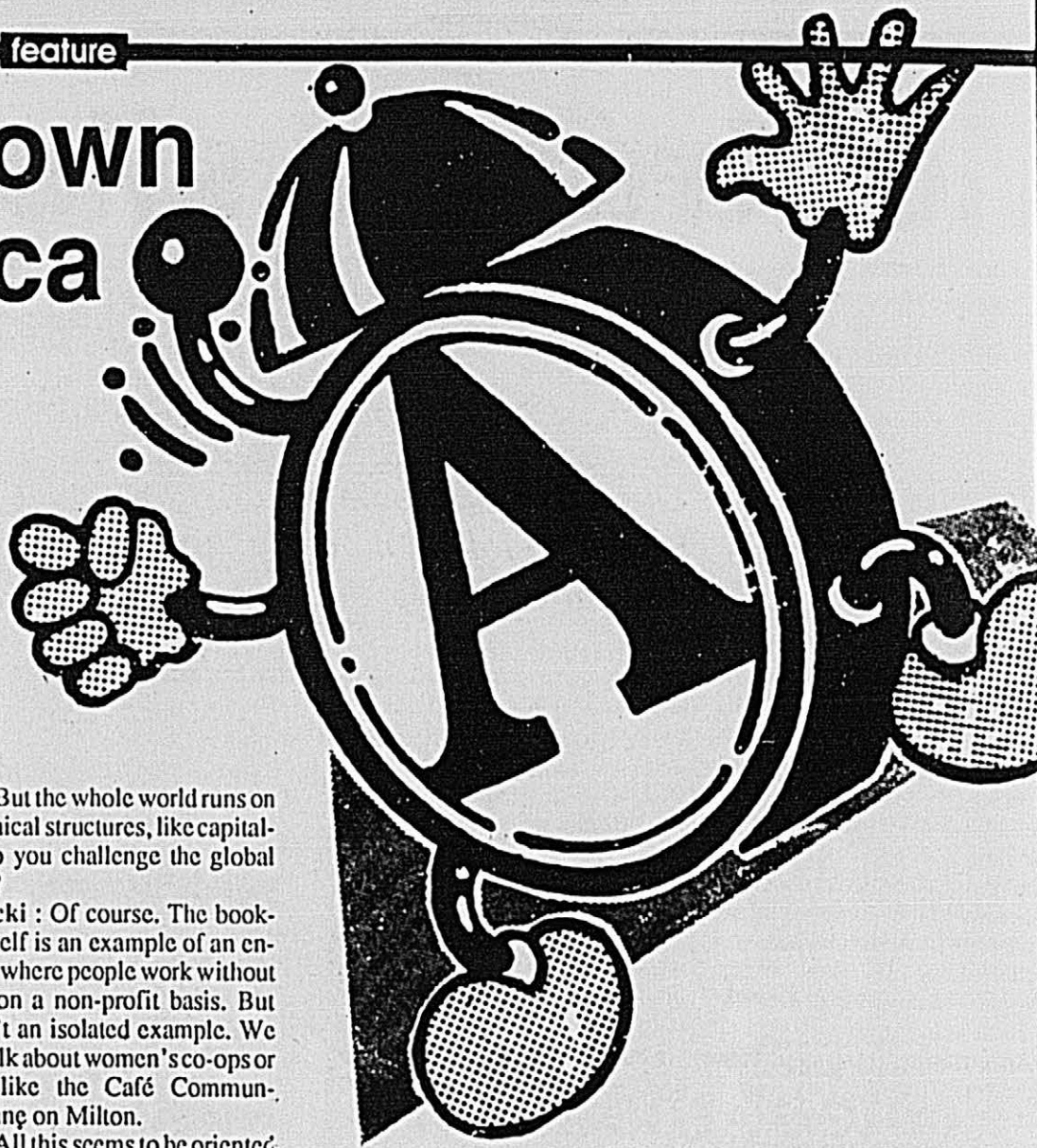
ent kinds of jobs. Basically we manage the co-op ourselves. It's not anarchy, but it shows that people can organise collectively.

Daily: You seem to tell us that we urgently need anarchy.

Nawrocki: Lots of people believe that anarchy is chaos. We say the world we live in is completely chaotic, and it needs anarchism to straighten things out. Our society is organised hierarchically, but is otherwise poorly organised. It's only organised in the interests of the multinationals which don't meet any of our basic needs. You have more than 10,000 homeless in Montréal, and there are all those empty condos. It doesn't make any sense, does it? Unless you're a capitalist. The anarchist would say let the homeless in those empty buildings.

*No bosses
here, nobody
likes having
someone on
their back*

Also private industries and the State don't do anything about pollution. If we let them destroy our environment, we'll have no water to drink and no more air to breathe. People have to take some sort of direct action to stop the polluting going around. It's up to us to organise and to do something about it. That's the basic anarchist approach, not to rely on those in power.



The side wall of the Librairie Alternative

Daily Photo—Andrew Fischer

Dissidence within the ESTABLISHMENT

The Chomsky Reader
Joam Chomsky, 1987
Pantheon Books, \$22.50

by Brendan Weston

There is a resonating note of irony in the fact that the promotional quote on the back cover of Joam Chomsky's latest work—which describes him as “arguably the most important intellectual alive,”—is culled from the New York Times.

The irony is both because the prestigious newspaper is one of the main targets of his biting analysis, which reduces the Times to the ideological equivalent of Pravda, and because it has, like the rest of the American mainstream, chosen to ignore almost all of his works.

But the paradox of the establishment anarchist is not really so unfathomable. It is this same appeal to the recognized authorities of the American mainstream which have allowed the leading western dissident to embarrass them so effectively, by comparing their ethics to those of Nazi Germany.

While Chomsky loathes the Western establishment (politicians, businessmen, intellectuals and members of the mainstream media) he has always played on their turf—and left them sliding in their mud. As a professor of linguistics and philosophy at the Massachusetts Institute of Technology, he has altered the study of linguistics and authored several exhaustive works on U.S. imperialism and its apologists.

But his writings in the two disciplines have remained separated by a chasm that only his most ardent admirers would bridge. Most of his political books are long on exposing hypocrisy and short on theory. In his linguistic writings, the reverse is true.

This has perhaps made it easier for universities to ignore his work. At McGill, a course has only rarely been offered on his writings, and that under the banner of philosophy, rather than political science. With the Reader, Chomsky makes his exclusion from the curriculum a lot more difficult.

The Reader compiles the essentials of his philosophical and political thought, along with enough documentation of U.S.-sponsored genocide to guarantee a sense of outrage. Much of the material has previously appeared in seven of his major works from the past two decades. The balance is lectures from 1984 and '85 which have usually also appeared as articles in smaller publications, or those which are condensed from longer works on the same subject. Perhaps the only wholly original section is an interview conducted by the

Pantheon editor.

The theory is principally found in a section rather grandiously entitled, “Interpreting the World.” Here, he sketches out his theory of human nature and scientific inquiry, and attacks the dominant liberal and behaviorist traditions. Example after example show how what is said to be in the U.S.’s “national security” usually amounts to aggression, executed in the name of ordinary people, but benefiting only the elite.

In the essay “The Manufacture of Consent,” Chomsky states his simple thesis: America today surpasses Orwell’s dystopia in a similar form of mind control—control through the language itself, so that dissent is incomprehensible. He writes:

“For those who stubbornly seek freedom, there can be no more urgent task than to come to understand the mechanisms and practices of indoctrination. These are easy to perceive in totalitarian societies, much less so in the ‘brainwashing under freedom’ to which we are subjected and which we all too often serve as willing or unwitting instruments.”

Unfortunately, his linguistic work is still absent. There is no mention of his mathematically complex theory of universal grammar, which showed language was an innate capacity in all humans and corresponds to the structure of our brain. The freedom and creativity of language supports his similar ontological assumptions, and it is this understanding of human nature in which all his political work is grounded.

This belief in freedom provides the spark for his erudite rejection of social hierarchy, and economic exploitation in the abstract. But the sarcastic venom Chomsky reserves for the apologists of genocidal U.S. policies in the Third World is surely derived from his love of language, as is his ability to peel away the semantic obfuscations of the American media and intelligentsia like so much banana peel.

Chomsky is quite unassuming about this ability. Last year, he told the Daily, “It isn’t very deep—you don’t have to be a historical scholar to think of these examples.” This humility enables the reader to feel confident in his or her own ability to recognize a banana policy and its mushy substance the next time it is presented by a banana politician.

For the first time, Chomsky reveals something of himself and his ideological orientation. While he had generally avoided labels before, in this text—which will probably out-sell all his previous works among those as yet unacquainted with him—he ‘comes out’ as an anarchist with socialist and syndicalist sympathies.

In the interview which precedes

the essays, we find his intellectual development was anything but ordinary. For example, he entered an experimental school before the age of two. At the age of ten he wrote an editorial in his school newspaper about the defeat of the Spanish anarchists in Barcelona by the fascists.

His political development was tempered by a progressive rejection of current ideologies in post-depression Philadelphia. These included the predominant Nazi sympathies in pre-WWII America, the authoritarian Stalinist, Trotskyist, and Leninist alternatives in the Left, and—more gradually—statist Zionism.

He almost dropped out of university after two years, finding it intellectually stultifying and beyond his financial means. But he befriended a Harvard graduate linguistics professor, whose less rigid teaching format began to focus his talent in philosophy and math into the discipline which he would eventually revolutionize.

While it was eventually accepted, his linguistic work met only with academic hostility for almost two decades, because it invalidated virtually all other work then being done in the field. After his reputation was secure, he began to assume a higher political profile, particularly in the movement opposing the American war on Vietnam.

While Hollywood now fumbles desperately to dramatically record the Vietnam war as an act of failed benevolence, Chomsky is a face that keeps popping into the picture. He remains the only prominent analyst on the American scene who denounces the war as an aggressive imperial effort of genocidal proportions.

Though considerable, his recognition still lags well behind what he deserves. Anyone who pretends to be acquainted with twentieth century American policy should at least be conversant with some of his prolific work.

This rational, reasonable anarchist does not seem to have yet peaked in his career or influence. Almost every year of this decade, it seems, has brought another Chomsky publication: *Towards a New Cold War*, *The Fateful Triangle*, *The Political Economy of Human Rights* (Vol. 1&2), *Turning the Tide*, *Pirates and Emperors*, etc., and now, a collection of his work.

With the Reader, he makes yet another challenge to the establishment, this time to the universities. Either they accept an anarchist critique as one of the leading theories of our time, and arrange their curriculum accordingly, or they tacitly admit that his arguments are being ignored because they threaten the privileges they are unwilling to relinquish.



photo — McGill Daily

Anyone who pretends to be acquainted with twentieth century American policy should at least be familiar with some of Chomsky's work

Quote of the semester:
Y-a-t-il une vie avant la mort?
—a nameless nihilist with a can of spray paint

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Today

Amnesty International: Help free a prisoner of conscience. Support the Amnesty International poster sale. Today and tomorrow in Union 107/108, all day.

Dep't of Anthropology: Dr. Jeanne Favre-Saada on "Body for body: sorcery and therapeutic mechanisms in the Bocage, France." 16h30-18h00 in Leacock 738.

Save Omori Collective: Benefit party, with Rhythm Activism, and Inhumans. Loup Bar, 282 St. Catharine East, 20h00.

Total Workout: Christmas workout. All proceeds to Gazetter Christmas fund. 17h00, Currie Gyms 1-4.

McGill School of Social Work presents Greg Ramm on "Community Revolving Loan Funds," Wilson Hall, rm. 321 at 13h00.

Friday

McGill AIDS task Force: Come decorate a special Christmas tree in the Union lobby. Carol singing Friday between 12h00 and 13h00.

DESA: holiday party, \$1 donation to Gazette Christmas fund. 3rd Floor Arts building, 16h00-19h00.

Saturday

SOS Racisme and Central America Marathon: Benefit concert, racism and refugees, featuring Latin and reggae music. St. Edouard Church, St. Denis and Beaubien, 20h00.

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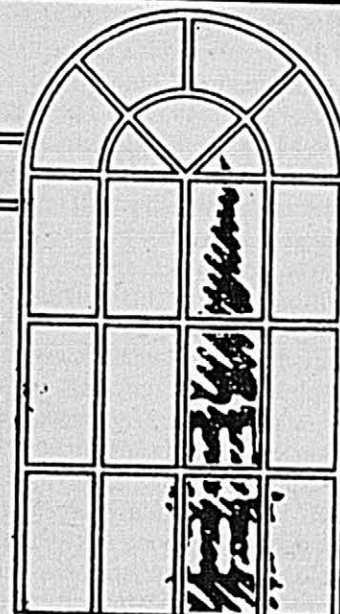
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...Alkali

continued from page 5

coming more aware of the problem and, more importantly, possible solutions."

"An extremely important element in the issue is going to self-government," said Lid Urlikowski, a social work Professor and coordinator of the North Social Work Activity Program. "Native people are moving toward it. The autonomy, the freedom, self-determinism, and the strong native identity which would result from self-government would have an extremely positive effect on the problem of alcoholism, especially in upcoming generations."



...Overdale

continued from page 4

have meant allowing Overdale residents to keep their homes.

"I think the administration should be congratulated in terms of trying to set up projects which are going to bring people into the downtown area, but what they are to have completely forgotten are the implications of bringing the upper-middle class people into the area at the expense of kicking people who are currently living there. This is not the way I feel an MCM administration should have been behaving," he said.

Lisa Jensen, Friend of Overdale and co-organizer of Friday night rallies, feels the MCM should have dedicated more energy into saving the Overdale community.

"If the MCM doesn't have the political will to save the Overdale community, which represents 15 per cent of the land for the project, then I don't think they have the political will to save any community. It's not just the buildings—it's not just the people—it's the people of them that make up a community. And a healthy urban fabric takes time to grow. It can't simply be transplanted," said Jensen.

Whatever "the MCM" thing may be—whether boosting urban development or saving communities—Overdale will be the subject of a long, gruelling battle.

As protester and Overdale tenant Burt Yearwood warned, "The people have decided to fight. They'll have to bring some of the fight on their couches. We're going all the way—whatever it takes, we're going all the way."

A positive step for AIDS

by Eric Smith

'Staying Alive' will be Montréal's first alternative music benefit, for various AIDS activist groups in the city.

The event, to be held at Poodles, will feature performances by Denz Kimbell, Ant Farm, Lard Bane, and the Bobo Blisters on Monday night. The line-up for Tuesday will include Seven Sisters, Umayok, Rhythm Activism, and Per Capita.

According to Sheila Urbanoski, one of the event's organizers, the goal of the event will be to raise consciousness on AIDS issues as well as money for four groups working on the AIDS situation in Montréal. "The priority is to benefit people's minds, not just to raise money," she said.

The money raised will be used to provide materials needed by C-SAM (Comité SIDA/Aide Montréal), MARC-ARMS (Montréal AIDS Resource Committee), AIDS Community Care, and the Regroupement des Infirmières Haïtiennes. "I asked organizations to come up with something they really need," said

Urbanoski, "and we'll try to get it for them."

Representatives from all four groups will be at the benefit to answer questions and discuss the actions they are taking with respect to AIDS issues. Information on the organizations will be provided.

Brochures on AIDS will also be made available along with the presentation of an informational video. Urbanoski promises "GoGo dancers, give-aways and contests"

David Shannon of AIDS Community care, a support group for people with AIDS, is happy with the organization and goals of the benefit. "The approach will be a really positive one," he said. "It's not just focused on the gay community, the organizers are really getting people involved."

Urbanoski recognizes a need to expand beyond the gay community. "I just got so disgusted that when I say 'AIDS,' 99 percent of the population thinks gay white male. In fact, of the 35 women in Canada who have died of AIDS, 31 were from Québec, and 19 of these were Haitian."

Urbanoski decided to organize the benefit in response to what she perceived as a lack of action on the



part of the Montréal community. "I've been living here for two and a half years, and I haven't heard of a single benefit in the underground scene. Even Saskatoon had an AIDS benefit."

The title 'Staying Alive' was chosen to make a positive statement about the fight against AIDS. "Hopefully we can," said Urbanoski, "isn't that what it's all about?"

"I think it's great," said Shannon, "it's so life positive."

'Staying Alive' at Poodles (3669 St. Laurent). December 7th and 8th. \$5.00 employed, \$4.00 unemployed.

Omori's ordeal near its end

by Karl Levesque

Katsutima Omori is an Ainu nationalist who considers Ainumoshin (Japan's Hokkaido island), to be the rightful homeland of the 10 or 20 thousand Ainu still living there.

As a radical nationalist, Omori supports many of the positions of the East Asian Anti-Japan Armed Forces (EAA-JAF), a guerrilla organization fighting for an independent Ainumoshin. He was accused of bombing the Hokkaido Police Headquarters in 1975, and the Hokkaido Prefectural Hall in May of 1976, and was wrongly convicted of the latter. The EAA-JAF has claimed responsibility for both of the two bombings, but denies having any contact with Omori before his arrest.

Omori has received world-wide support including, the CNT-AIT (the National Workers Confederation/International Workers Association) in Spain and the International Workers Association in the U.S. Four Omori support groups exist in Japan (Tokyo, Kyoto, Osaka, Suporo) and one is starting up here in Montréal. The Ad-hoc Save Omori Committee is holding a benefit featuring local talent Rhythm Activism and Inhumans.

His trial lasted six years. It ended March 29, 1983, when Omori received the death penalty for the



1976 bombing. The verdict was based on almost non-existent evidence. He appealed the decision twice and lost both.

Omori's court case began in February 8, 1977. During his trial the police offered the following as evidence:

- sugar, copper wire and car batteries (components of the 1976 bomb)

were found at Omori's residence (it should be mentioned that Omori owned a car)

- a fire extinguisher was missing from Omori's place of residence, and a fire extinguisher canister was used in the bomb.

- four people witnessed Omori and Kato buying a typewriter (like a typewriter) of the sort used for EAA-JAF communiques

- A Mr. Fujii witnessed two "suspicious men" entering the Hokkaido

Prefectural Hall at 8h20, March 2. Two sets of drawings based on his descriptions were submitted. One did not resemble Omori at all. The second one looked exactly like Omori but was rejected by the court because the police could not prove it was made before Omori's arrest.

But his landlord and landlady testified that his car was parked outside his house at the time of the explosion, and they would have seen him leave.

He has spent the last 11 years in

prison, some in solitary confinement. He is allowed to send three letters a day, but his mail is subject to censorship.

The island of Ainumoshiri was colonized by Japan in 1856. Its residents, the Ainu, endured institutionalized racism, similar to that of North American Indian nations. Yet despite 120 years of occupation by the Japanese, the Ainu have preserved their language.

The benefit will be held tonight at 20h00, at Loup Bar, 282 Ste. Catherine E. For more information call the Alternative Bookstore (844-3207), the Save Omori headquarters.

Camping out in San Francisco

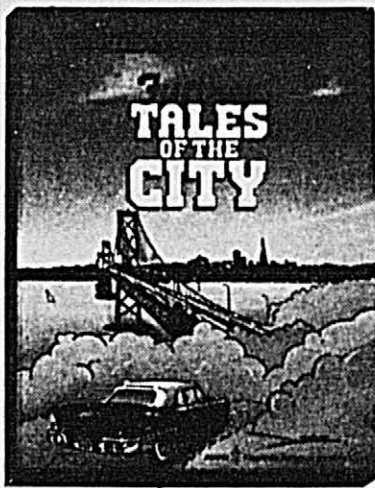
Tales of the City (More..., Further..., Babycakes, and Significant Others) by Armistead Maupin, Harper and Row, 1978-1987

by Brendan Weston

If you have never heard of the *Tales of the City* series, you should feel cheated. Maupin can deliver more laughs per page than Tom Sharpe and yet let the depth of his characters sneak up on you.

Not that anyone in the gay community has tried to keep Maupin's five-book San Francisco saga a secret. In fact most copies have been passed around so often the previous readers' giggles virtually fall onto your lap with the worn pages.

But for some reason—perhaps an uneasiness with gay 'camp' humour—Maupin's racy wit and lively dialogue has been ignored by reviewers outside the gay press.



Camp humour's outlandish imitation of female stereotypes is often misconstrued by straights as a desire to be women, or mistaken by some feminists for misogynist ridicule, rather than understood as a defiant statement of freedom from masculine stereotypes.

"It's not easy to pull out of an S&M relationship."

"Wait a minute. Since when were you guys...?"

"S&M," Michael repeated. "Streisand and Midler. He was into Streisand. I was into Midler. It was pure, unadulterated hell."

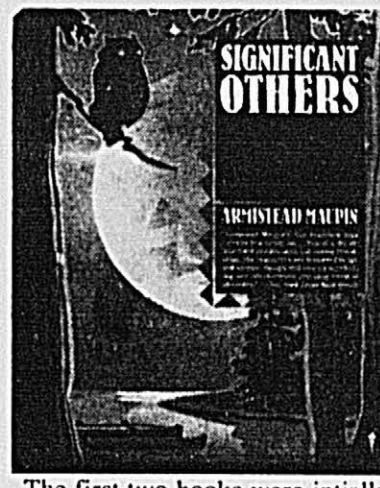
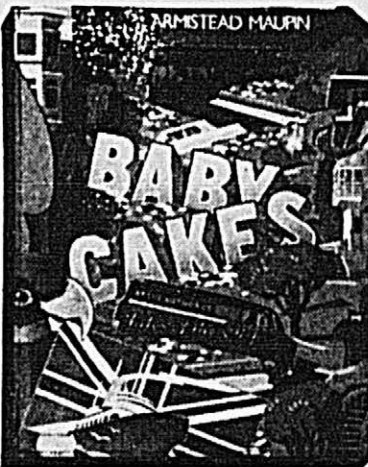
Maupin's eye for detail captures the fads and changing spirit of the past decade in each of the five installments, and infuses them with a plot at once filled with absurd intrigue and painfully real human relations. Starting in the mid-'70s, we see the straight, small-town Mary Ann move to San Francisco,

which is emerging from pot-head hippydom to disco promiscuity.

While she is a protagonist, the real hero and heroine are two people she befriends—Michael "Mouse" Tolliver, a campy romantic, and Anna Madrigal, the mothering transsexual landlady. Lesbian and straight-male characters are also featured, the latter, most consistently, in the person of Brian Hawkins, a character who only gradually begins to display human emotions.

Once upon a time, of course, he had been a fiery young radical lawyer. Before that fire had subsided (and relocated in his groin), he had fought the good fight for the draft resisters in Toronto, blacks in Chicago, Indians in Arizona, and Mexican-Americans in Los Angeles.

Now he was waiting tables for WASPs in San Francisco. And he loved "chasing pussy" almost as much as he had once loved hating Nixon.



The first two books were initially published as a series of articles in the *San Francisco Chronicle*. The positive gay images, along with some swipes at the racist and elitist elements of both the straight and gay communities, ensured a popularity which demanded printing as novelettes—and follow-up. Each new release has followed its predecessor with a two-year lapse, save the latest, *Significant Others*, which hit the bookstores this summer after a three-year wait.

By the second book we find the characters coming to terms with their sexuality, the '60s, nascent punk, and the loneliness that can follow recreational sex, though without ever condemning promiscuity.

By book three, these themes are tied up with the emerging preoccupation among the terminally mellow Californians—the career. Each character deals with the crisis in

different ways. Brian, the macho, eventually marries, and becomes a house-husband.

By far the biggest crisis is, of course, AIDS. And by the fourth and fifth books, a greater deal of seriousness creeps in between the cuckles. The strength is still the humour and the personal presentation of the problems to be faced.

There are no preachy lessons on safe sex. Just the random cruelty of the disease, and the realization both of our vulnerability and our need to cope and continue, whether we've tested positive for the anti-body or not.

"Have you thought about taking the test?"

"I've taken it," said Michael.

Thack looked at him.

Michael managed a rueful smile.

"I was not amused."

Thack hesitated. "It doesn't really mean anything, you know."

"Promise?" said Michael. (...)

Are you sorry you took it?"

Thack asked.

"No," said Michael. "I hate surprises."

Still I don't want to give the impression that the humour has been subjugated. Over the course of the series, the intrigue ranges over the Guyana massacre, Christian cannibals, kidnapping and a clash between Wimminwood, a lesbian separatist nature retreat and a forest get-away for the elite male establishment.

Maupin's shots at dogmatic "politically correct" (PC) lesbians in the last book may get him into a bit of trouble, but in a gay-positive setting they are no worse than the picture of the elite males, gay and straight elsewhere in the series. And they provide one of the funniest passages of the book.

"I went to the pottery (workshop) yesterday."

"How was it?" asked DeDe.

"Disgustingly PC. It's called 'The Herstory of Pots'."

"Our facilitator kept talking about the Hispanic influence on pottery, and finally I said, Don't you mean 'Herspanic'? and she looked at me like I'd just pissed in the punch-bowl. (...)

"I told her, Pardon me but I gotta go. . . I'm late for my herstorectomy."

But so far the only criticism of the series is that it is like cocaine. It is such a fun and fast read that when it's over you feel like you're being cheated even if you didn't buy it.

Rumour has it Maupin has another in the works though we'll probably have to wait another year and a half. If you get it before me, pass it on. If you haven't read the others, the whole set is available at Androgynous bookstore, on St. Laurent below Pine.

by Lizard's archduchess

What a horrible time of year. More than anything else, it becomes virtually impossible to stray from social and family responsibilities which make one eat too much, wear nice clothes, and above all, impose the obligation of looking happy.

The following are two weeks worth of semi-valuable tips on how to escape the burdensome holiday season.

Dec. 3

Tonight begins the three night, 18 hour Psyche-Fest musical extravaganza. Seven bands all in a row—Sexuals, Doughboys, Drones, Other Banquet, Heretics, Jerry Jerry Scratch & Sniff. All this amounts to is a basic 51 minutes per band in six hours for the light price of \$5. At the Blacklite Tavern, starts 21h00.

On a serious note in this otherwise silly section of the paper. An interesting and important event is the benefit for Katsulima Omori at the Loup Bar. Omori, is a political prisoner who now sits on death row in Japan. Rhythm Activism and humans will be playing, starts 10h. Café heaven.

Something a little calmer is being offered at the Théâtre du Nouveau monde. It's Michel Tremblay's

play, *Bonjour, La Bonjour*, an event which hasn't had one nasty word flung at it (and where you won't hear any flung at the performers). Runs only until Dec. 5, so catch while you can.

Other plays? The highly acclaimed *Les Feluettes* runs to the tenth at Théâtre Mont-Royal, 5210 Durocher. Dylan Thomas' *Under Milkwood*, which started last night, takes the stage somewhere in the dark recesses of the Hall Building (D.B. Clarke Theatre to be exact). For info, 848-4737.

Psyche-Fest continues with Sons of the Desert, Chinese Backwards, Three O'clock Train, Talk Shop, Infamous Bastards, Urban Bushmen and Fail safe. Considering all this bold print, it's a good thing there's only one night left.

Bruce Cockburn, Canadiana's apolitical-folkie turned political trendoid plays—surprisingly enough for such a politically aware kind—a guy—the Place des Arts. Your guess about the price is about as good as mine.

Theatre wise, Imago Theatre presents *The Dresser* at McGill's Players' Theatre, tonight, tomorrow, the 8-12, and again the 15-19. All shows begin at 20h, \$9, \$7 students. Otherwise, Teatro Sous Sol begins its trilingual production, *Le Vol de Voleur de Job*. Runs 4, 5, 6, and 11, 12, 13, at L'Espace Theatre Shmeatre, 4297 St. Laurent. Info 270-6801.

Dec. 5

More big hot bands from Psyche—DAFP, Les Parazit, Vegetables, Ant Farm, DBC (oh no speedcore), Alternative Inuits, and Bab.

Oh yeah, The Northern Pikes from Saskatoon and Crawlin' Kingsnakes from London (Ont.) will be doing their best at whatever it is they do. At the Hall Building, 20h00.

Dec. 6

That was a short day. Let's see if we can do that again. Jerry Jerry regain their radical looks at Secrets. The Gruesomes—oh, will they ever grow up—play at Exode. That's it. That's all.

Dec. 7

Exams start. No, that's not what I meant. Well, they do, but you should still try to get to the Aids Awareness benefit being held at Poodles. Tonight, (it's happening again tomorrow) the benefit features Lord Bedaine, Ant Farm and others.

Tonight's lineup at the Aids awareness benefit includes Rhythm Activism, Seven Sisters and a few others.

Now if you're really caught on to the whole revivalist thing in R'n'R—Pink Floyd, Roger Waters, Jethro Tull, Aerosmith have all passed through town in the last few months—you can catch YES playing the Forum tonight, 19h30, for a

more than steep \$22.50. I'd say NO.

Théâtre 9 begins its production of Paul Claudel's *L'Echange*, 1371 Ontario E, 20h00, runs until the 20th. For info, 845-4185.

Dec. 9

A wonderful night for all with Freudian propensities. Butthole Surfers turn Club Soda upside down after Fall Safe will have tried so unsuccessfully at doing the same. An it was such a nice, expensive place...

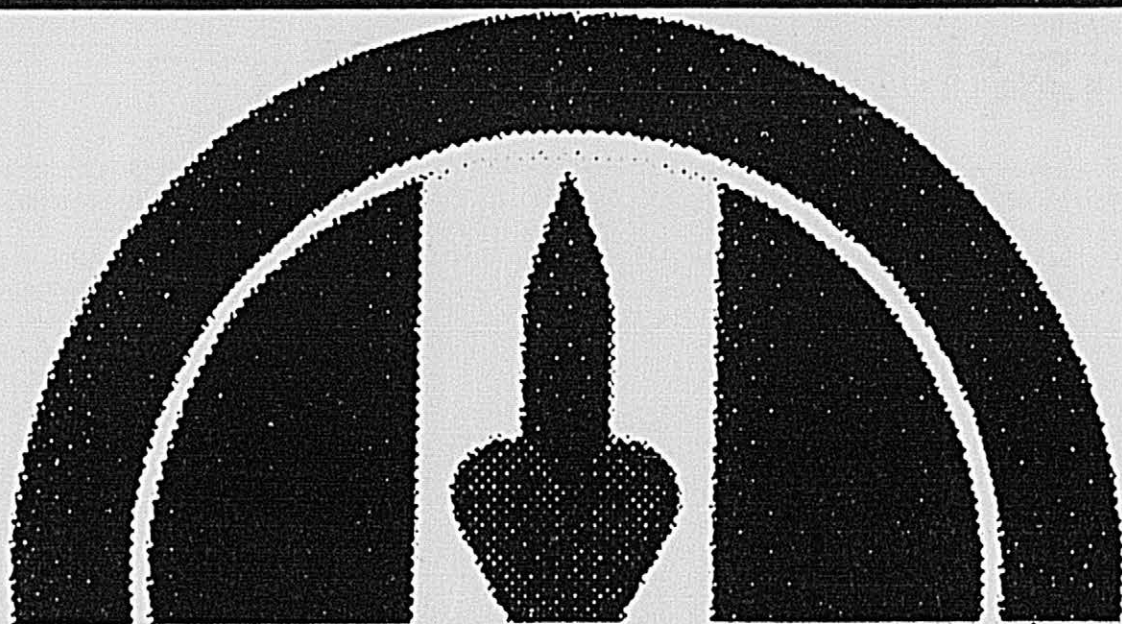
Phrancofun continues at Loup Bar with Les Garçon Boucher (The Butcher Boys, cute name). Want another endearing name? I'd stick with the scatologically inclined ones myself.

Dec. 10

Mirror, mirror on the wall, whose the most interesting of all?

According to this source, it's Deep 6 who, by legend at least, have been visited in mind and body by the likes of Madonna, Swans, Michael Gira, and Stranger than Paradise's Jim Jarmusch.

After this date, things quiet down a little. Even entertainers have holidays. Special recommendations—The Twentieth International Tournee of Animation starts on the 25 at Cinema V and then runs from the 1st at Cinema de Paris. Three O'clock Train play Station 10 on the 11. Other things will happen, hope you have fun.



Main (jet) stream

by Egg

Earth-Sun-Moon
Love and Rockets
Beggars Banquet

"Out on a limb. Maybe just a wee bit... stranger." This is how Daniel Ash, guitarist for Love and Rockets, predicted the outcome of *Earth-Sun-Moon*, the band's most recent LP. This is the group's third album, following *Express*, and *Seventh Dream of Teenage Heaven*.

ESM is one of those records where the lyrics are clearly distinguishable and jump out at you before the instrumental accompaniment. This is not always a good thing. The lead single, "No New Tale To Tell", is exactly that. It

presents no literary breakthrough, no metaphysical theory that will send you into a turmoil, or force you to re-assess your moral code.

They are, to be exact, "simple as a flower; and that's a complicated thing." Complicated? No, it's also not quite strong enough instrumentally for a lead. It does feature some impressive flute accompaniment by Mel Thorpe, which is, in turn, accompanied by some odd (human?) creaks and yelps, imitating the flute melody. The lyrics of the other songs follow suit, featuring semi-profound lines such as, "look at you, searching for the purest blue", and, "the rainbird sings like a stranded insect, stuck in a bowl of glue."

For the more nostalgic of us (possibly those of us with a bit more

taste), a few songs contain traces characteristic of later Bauhaus. But, these are vague, and waver between leftover early-'70s acid, as in "Rain Bird", and "Everybody Wants to Go to Heaven", and a tame Sisters of Mercy, in "The Light". But wait—there's also "Lazy", which stands out with its hazy Gene Vincent influence.

The album has received rave reviews from *The Gavin Report*, calling the album, "on a mainstream level", and *Album Network*, saying this is a "step toward mass acceptance." I can't even agree with these claims since I found the album to be something of a mish-mash. If nothing else, it will produce weak singles with even weaker B-sides. Is that something?

Psyche-ic festrations

by Patrick Hamou

In many ways, Psyche-Industries has been responsible for exposing some of this city's underbelly. Formed in 1984 by Dan

album of Montréal bands such as Vomit and the Zits, Porcelain Forehead, the Asexuals, and then semi-established, the Nils.

Since this album, the Psyche catalogue has grown a little more every

out-of-town bands. Toronto's Groovy Religion put out *Thin Gypsy Thief*, a mixture of slow, drawn out blues against a backdrop of basic rock'n'roll. Victoria, B.C.'s NoMeansNo gave us *Sex*

history all leads up to a special event which starts tonight and runs until Saturday at the Blacklite Tavern. This is the second *Psyche-Fest*. Though perhaps a little hard to digest for some, it equals up to 21 bands in all, seven per night, from 9pm to 3am.

Last year's fest, held at the now-defunct, Le Tonic, proved extremely successful, and this year's promises the same. Keep in mind that this is a benefit, and that the \$5 nightly admission goes to furthering Psyche's efforts.

The band line-up is quite extensive, ranging from the speed-core ethics of DBC to the campfire country of Three O'Clock Train. An interesting highlight of tonight's opening show will be the Asexuals sharing the same stage as the Doughboys, with John Kastner waiting between history and success (Kastner, who now fronts the Doughboys, used to lead the Asexuals). Other acts during these three nights include Sons of the Desert, Fail Safe, Chinese Backwards, Drones, Ant Farm, Bab, Scratch & Sniff, Jerry, Jerry, DAFP and lots more.

For full listings of every night's line up, listen to CKUT/Radio McGill which is also presenting the fest. *Psyche-Fest* runs Dec. 3, 4, & 5 at the Blacklite Tavern, 1417 Boul. St. Laurent. \$5 nightly admission... so go!!



Webster and Randy Boyd, the label was quickly classified as the home of hardcore promoters, opposed to the garage-influenced OG records, run by Gerard and Tony of Deja Voodoo.

The first release in 1984, *Primitive Air Raid*, was a compilation

year. Two releases from the Asexuals, an LP by S.C.U.M., a Nils ep, *Condition*, DAFP, and *It Came from the Pit*, another, more national compilation.

Earlier this year, Psyche released two more albums, this time from

Mad on the label. This trio mixes jazz fusion into a semi-hardcore approach, making it one of the best independent releases of the year.

This brief excursion into Psyche

Butthole Surfers

Shooting the pope's ass?

By Pierre Tordjman

"The Buttholes defy pop deification by maintaining an anarcho-existential anti-image," according to Rosemary Passatino.

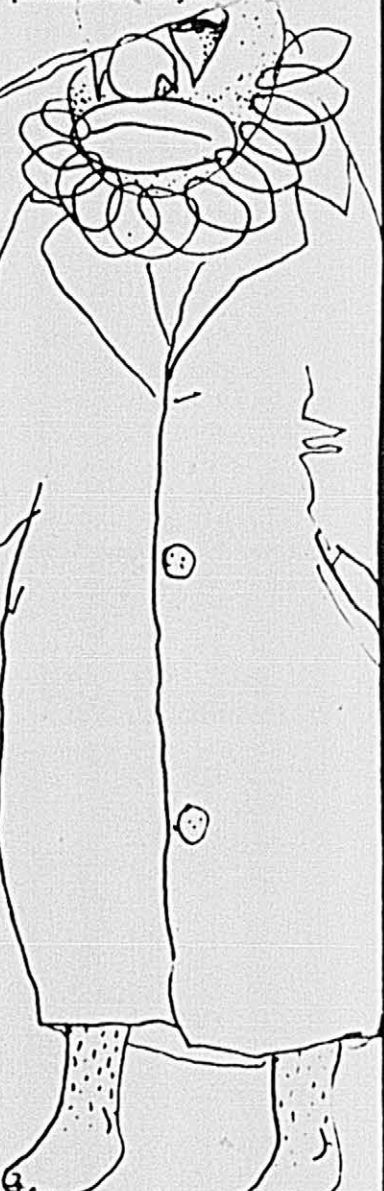
I don't know what this *Village Voice* writer usually reads or listens to, but when I saw the Butthole Surfers at CBGB's, the trendy tight-assed crowd that was there surely deserved the stage defecation and other exquisite forms of expression used by the Buttholes. Interestingly, Freud explains these forms of expression as emanating from one's struggle in the formation of the super-ego and the resolution of an Oedipal complex. Get it?

Well, whether one uses existential or schizo-analysis, everything became clearer to me when someone told me that the lead singer's father was a Southern Baptist priest. Obviously, the Pope just had to be shot in his ass.

Gibby Haynes' band is nothing but a bunch of "White, dumb, ugly and poor" addicted assholes from San Antonio, Texas (according to Gibby himself). Gibby, the singer, used to be an accountant. The rest of the band is composed of guitarist Paul Leary Warhall, Jeff Pinkass, King Coffee and drummer Cag-gage Gomez. They used to have a

second drummer, Teresa, but "she freaked out."

Anyway, whatever your style of music is, or in whichever altered stage you enjoy it best—probably not tripping on camomille—their albums surely are the best recordings around. In fact, they can be played at any speed, 33 or 45 rpm as well as backwards. It's amazing what Sex, Pot and Thai food, the BH's preferred things in life, can produce on vinyl!



Their music can hardly be labelled as anything, unless you wanna call it bad acid noise. Each record is like a blotter on which the BH's fucked the dosage. You never know if any of their lyrics, noises, chord progressions or feed backs were at all intended to "hurt" you as much as it does, but it all seems to fall in place and time perfectly. You get this random effect on just about any of their records, be it *Rembrandt Pussyhorse* or their latest *Locus Abortion Technician*.

Listening to their stuff is a bit like trying to relax on top of a broken roof, at the end of an unwanted acid trip, and seeing a white bird shit into your best friend's tea cup. If it doesn't happen, play the Buttholes. If you don't have their records go see them at Club Soda on December 9. If you don't have \$15.50, then try to kidnap them before they get there. In any case, don't let yourself be impressed by this Texan band, they're just in town for an excellent and expensive rocking time.

Living in the shadow of the West

by Jorge Rivas
and Ayaz Dawood

"It was not as though there was a Palestinian people in Palestine and we came and threw them out and took their country from them. They did not exist."
Former Israeli Prime Minister, Golda Meir, in an interview with the London Sunday Times, June 15, 1969.

Earlier this week, McGill's newly formed Palestine Solidarity Committee presented *The Shadow of the West*, a documentary about the plight of the Palestinians, to an interested and curious crowd of 70. The film is narrated by Edward

Said, renowned Palestinian scholar and literary critic living in the U.S. Said provides the viewer with his understanding of the Palestinian problem and tries to situate it in the context of Western colonial influence in the Arab world. The narrative presents a personal and educated account of the problem. It is a well balanced document about dispossession which bypasses the sensationalism or shock of docu-drama.

The film brings home the personal aspect of the problem by interspersing narrative with interviews with several Palestinian refugees. Thus it avoids the problem some documentaries face—presenting the Palestinian people as a faceless mass, stripping their fight

for self-determination of any real, tangible character.

Asked why they continue their struggle, a Palestinian woman living in a Lebanese refugee camp replies, "If the Americans were forcibly removed from the U.S. by a hostile nation, would they accept it?"

Shadow of the West tries to convey to a Western audience why Palestinians see themselves as victims of a great injustice. The Middle East is an area where all aspects of ethnicity and national liberation have combined, to make the region one of the most conflict-ridden on the globe. While the film emphasizes the urgency of the situation, it does not attempt to suggest or offer a solution.

Palestinians now live in refugee camps scattered throughout Jordan, Egypt, Lebanon, Syria, and Kuwait. They are prohibited from returning to their homes by the Israeli government.

The Palestine Solidarity

Committee is a group of students who are concerned about the ongoing suffering of the Palestinian people. The group sees the plight of the Palestinians as a direct result of their expulsion from their homeland and condemns the denial of their right to self-determination.

Six commandments

by Riki Shore

Cherie Moses attempts to incorporate narrative in her latest series at Galerie Powerhouse. As Moses explains in promotional literature for the show, the six works deal with "the spectacle of relation-

ships".

"The figures are frozen in exaggerated and melodramatic poses." Moses depicts flat and stylized figures that resemble cut-out dolls. They take on different stances representative of contemporary, stereotypical situations of male/female relationships.

These figures are placed against decorative backgrounds, eliminating all illusion to three-dimensional space. Moses applies a first layer of thin, acrylic paint. Over this she paints a second, thicker coat. Using a palette knife, she scrapes out lines and squiggles, allowing the bottom ground to show through. Her backgrounds become splotchy, scratchy and textured—a strong contrast to the smooth flatness of the figures. In some of the works, she incorporates geometric shapes and stripes to create neat and precise designs.

The titles of the works reveal the specific content of each painting. "Blue Moon"—a direct allusion to the song—shows a solitary man, lonely and sad. "What Kind of Love Is This?" shows the outlined figure of a man with his hands on his hips. He assumes the arrogant stance of "a rock star or an actor. It's all just an image." The pale, female figure is obviously attracted to him, yet her desire is aimed at something false and insubstantial.

In a fairly large diptych, Moses shows the outlined man beckoning to the woman in a threatening way. The woman turns away, refusing him. The title of this is "She said no".

The pictures are straightforward and simple. Stylistically, they are pretty, and their content is common. Still, they are impressive. They apply directly to every one of their viewers. "It is my hope that the images and the resulting narratives shift between the sad and the humorous at different points in time, according to the experience and memories of the various viewers," says Moses. It is because the subject matter applies to everyone in a highly personal manner that these paintings cannot be disregarded as simply pretty pictures.

Moses has cleverly combined pictorial and textural elements to create strikingly simplistic works. When viewed, they cause a series of emotional and cognitive reactions. As Moses points out, these thoughts may be sad for some individuals, but the mere fact that these paintings provoke thought is enough to truly impress.

Galerie Powerhouse is located at 4060 St. Laurent. The show runs until 19 December.

New generation gesticulation

by Anna Asimakopulos

Tangente Danse Actuelle's latest danse series, *Sa Geste*, provides an exhilarating glimpse of the new directions that an upcoming generation of women choreographer-dancers is taking. As part of this series, choreographers Heather Mah and Irene Stamou will be per-

forming their work both tonight and tomorrow.

In her latest piece, "The Dark Aims Blue", Heather Mah attempts to communicate the possibility of tranquility. "I wanted to make a piece that shows that it's ok to have an inner like, to communicate inner peace," she explained.

Mah communicates this idea by imagining and becoming a solitary,

old woman, youthful in spirit. "This woman has always lived alone. I wanted to know how she would speak to nature, so I created symbols. I let that old woman be young, be aggressive," she says.

The Chinese-Irish Mah has trained in Tai Chi and Kung Fu. The compact movements of Kung Fu are evident in "The Dark Aims Blue".

Irene Stamou's contribution, "Ouch re Mana", is influenced by more classical features of dance. It deals with mythology, human beings, and their relationships with Gods. "I'm trying to convey a feeling we can't really touch in our society. In Ancient Greece, being irrational, being mad, was God-given."

In this piece, Stamou creates a simple woman who "might be in Ancient Greece," and wants to be connected and overpowered by the Gods.

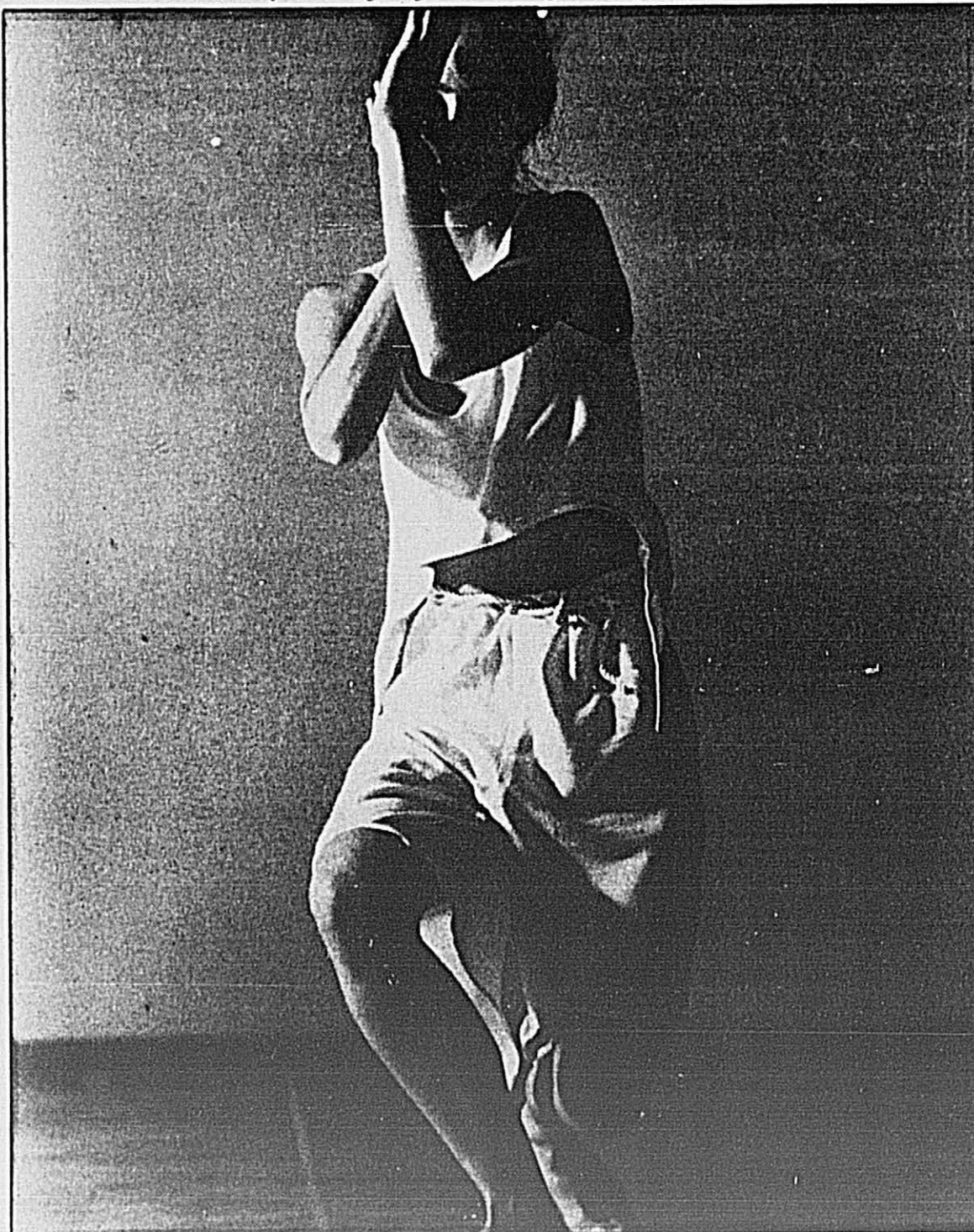
Stamou's piece was inspired by her travels in Greece in 1986, where she spent two months herding sheep in her grandmother's village. The woman she becomes resembles her grandmother. "I had a feeling of history when I was there," says Stamou, and "in my piece I want to create that atmosphere of eternity."

Both Mah and Stamou became choreographers during their studies in Concordia University's dance program. Stamou has trained in both classical and modern dance, while Mah who says she's not a technician, is only now taking technique more seriously. "I wanted to train my body to get at my spirit, to get at my creativity."

For both choreographers, the work they're presenting in this series marks a step in their evolution as artists. Stamou considers "Ouch re Mana" to be a transitional piece and intends to continue with her exploration of voice and movement.

Mah is taking off in a different direction in her new work. With "The Dark Aims Blue", she imagined and thought about it, "but now I'm letting more of the things in me run wild... I'm always trying to make myself grow. I'm always working to be a better performer, to be an artist which for me means being truthful."

Heather Mah and Irene Stamou will perform tonight and tomorrow night along with Caroline Barl and Nathalie Lamarche. Performances at 20h30 at L'Espace GO, 5066 Clark st. Tickets \$11, \$8 for students. For info, call 271-5381.



Heather Mah in "The dark aims blue."

All those hot, lazy days lounging about on the grass at the open air pub this fall may come back to haunt you. The lawn was sprayed with a herbicide many scientists say causes genetic disease, mutation and cancer.

McGill has an annual contract with the Chem Lawn corporation worth \$4820. The lawns are treated with MCPA, a very close chemical relative to the highly controversial 2,4-D. The molecule has been slightly modified, and has not yet been fully tested for damage to humans.

by Mark Saul

Chem Lawn officials refused to release the chemical structure of MCPA, saying it was a trade secret. Although MCPA has not been widely used or studied, it has been relatively well-known for over 30 years—its structure is described in the 67th edition CRC Handbook of Chemistry and Physics.

Chem Lawn also sprays 'trade-secret' pesticides, the use of which has now landed them in court. Most pesticides used today (Cygon, Malathion, Di-

metheote) are cholinesterase inhibitors. They destroy the nervous system of any animal that has one. Ten West Island residents are currently suing the company for spraying their children with pesticides as they played soccer in Beechwood School's field last June 2. The twenty-three students suffered nausea, diarrhea and rashes and many have frequent nightmares and anxiety attacks.

For years, McGill Professor Stuart Hill has been protesting herbicide application at MacDonald college and on the

main McGill campus, saying chemical applications, "are completely unnecessary in the urban environment."

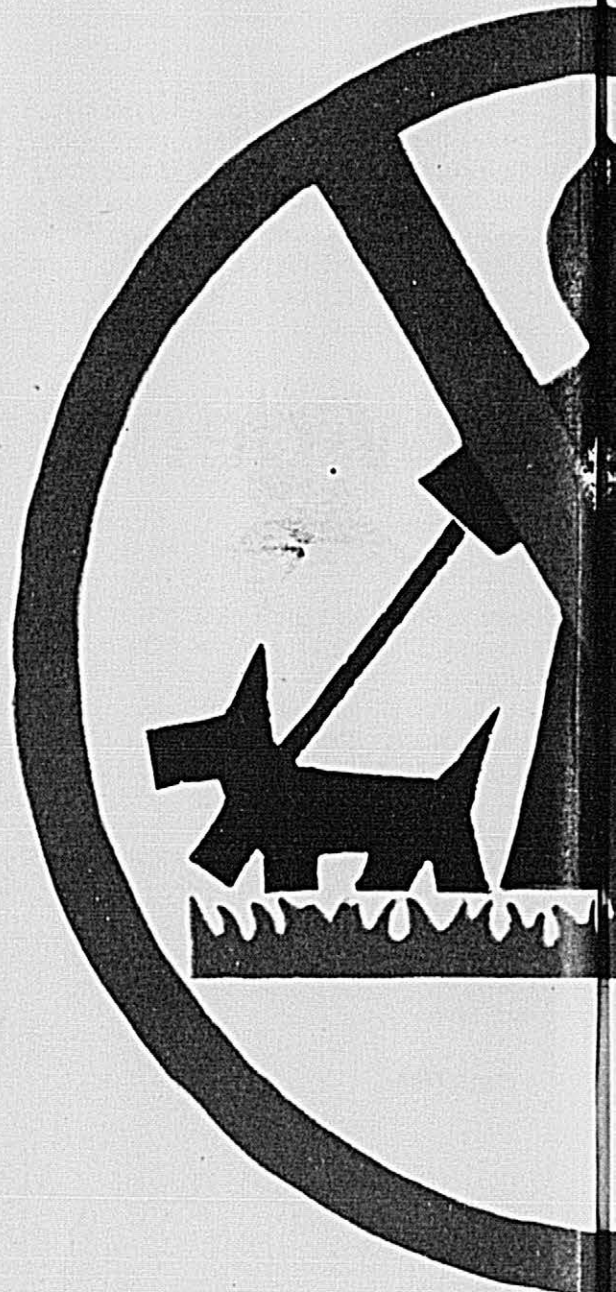
"Part of my concern is that no signs were used until this year. People would sit on the grass and eat their lunch, not knowing that they were having phenoxo herbicides on their cucumber sandwich. Small children are often at the campus, running barefoot, absorbing these substances through their feet," he said. This year, the signs were removed after only one day.

The herbicide debate began 40 years ago with the development of synthetic chemicals capable of mimicking the activity of plant hormones—inducing such abnormal growth that the plants died. Certain phenoxo acetic acids were found to be active herbicides capable of selectively killing many broadleaved weeds. Today, the most important of these phenoxo herbicides are the widely used compounds 2,4-D, 2,4,5-T, MCPA and Silvex.

Every year since 1971, forty-five million pounds of 2,4-D, six million pounds of 2,4,5-T and three million pounds of MCPA have been dumped on pastures, forests and lawns. 2,4,5-T is now banned in many countries, including Canada.

In 1949, a scarring, deformative skin disease, chloracne, was discovered

Chemical herbicide Danger in



Is it blood money?

by Megan Durnford
and Paul Stewart

Lax experimental regulations have often permitted significant medical advances. In 1796, the inoculation of a healthy boy led to the discovery of the preventive vaccination for smallpox. But in 1987, human guinea pigs want to know the details.

If you're looking for an interesting way to make money, the remuneration is substantial—\$350 for three days of drug testing, \$600 for one week. But you may have to tolerate vomiting and up to 13 blood draws a day from various parts of your body. Bio-Research Laboratories are currently testing drugs for several major pharmaceutical companies, the Canadian Health protection branch, and the U.S. Food and Drug Administration.

Business is booming. Bio-Research is profiting from the extra \$1.4 billion generated by pharmaceutical companies in Canada under the new Drug Patent Law. Since this law was passed, drug companies have been racing against the clock to test copies of patented drugs.

Bio-Research canvasses by phone and through newspaper advertising, but not at McGill. Last year, a university policy was established which states: "No one may use university premises or publications under its control... to recruit in any manner a member of the university as a participant... in clinical trials."

This resolution "was passed at the instigation of students complaining about research laboratories' recruiting tactics. Research recruited for on the McGill campus must be approved by a McGill ethics committee," said Vice Principal Academic Samuel Freedman.

Dr. Ilan Hoffman, vice president of

the clinical and analytical division of Bio Research said his company "was never requested to pass through a McGill ethics committee. Bio-Research is willing to do so, but does not see the need for it."

Participants in Bio-Research experiments are sent to the Senneville testing centre, where a medical history and personal data are put on file. A choice of three studies of varying duration and remuneration is offered.

There is also a medical examination, including a test for AIDS, and the first of many blood samples. Though subjects are asked to be honest about their medical history or current condition, several people (who wish to remain anonymous) admit they lied about their medical condition because they were desperate for money.

Informed consent is required of the subject. Before the era of strict ethical regulation some subjects signed away their bodies with little knowledge of the consequences. In 1965, a Saskatchewan student, not forewarned of all the possible effects of an anaesthetic test, suffered a heart attack.

In contrast, the Bio-Research "informed consent" form is very detailed. The procedure is explained clearly and a telephone number is listed for further information. Remember to do the following:

- Discuss the informed consent with a lawyer (the legal aid clinic in the university centre is free).
- Find out exactly what you'll need to bring with you and how much privacy you'll have.
- Ask what the remuneration will be if you leave early.
- Ask if you have conjugal rights.
- Find about the diet and restrictions of movement, if any.
- Make sure you have a contact number

for follow-up questions.

- Find out what contact you can have outside the clinic.
- Ask if a medical doctor on staff is available 24 hrs/day and can be reached personally.
- Read the form carefully and understand its implications.

The form says "you should be aware that financial compensation for discomfort or injury will not be paid."

According to Professor Ann Crawford, a lawyer at the centre for Medical Ethics and Law, "You are not giving up your right to sue for civil liability but unless you can prove that Bio-Research was negligent, you cannot receive compensation for injuries." Some companies offer financial compensation for injury or discomfort as an incentive during solicitation.

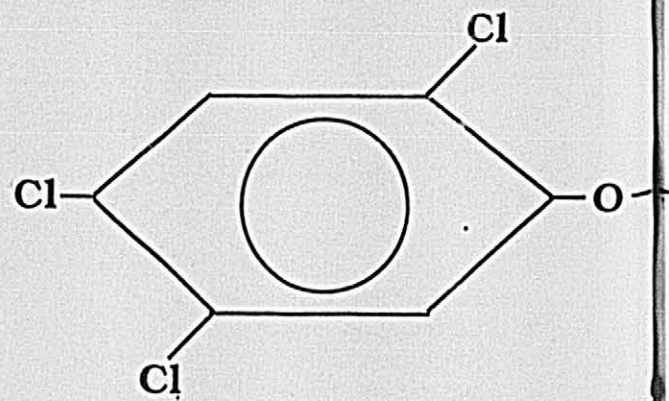
The most common procedures at the clinic are blood and urine samples. A daily blood draw leaves a small hole in the skin, but ten to fourteen blood draws in one day will leave the arm swollen, purple and can cause major veins to collapse. For some studies at Bio-Research a catheter (small plastic tube) replaces multiple punctures. However, "for practical and cost reasons" subjects do not always have this option.

Many people will do many things to obtain cold cash, consequently clinical trials are often well paid and tax free. According to the Medical Research Council guidelines for research on human subjects, "remuneration limited to compensation for expenses actually incurred and losses reasonably assessed... may be ethically acceptable. Excessive remuneration however may serve as an improper inducement to participate in a research project."

If you need money, beware. Bio-Research isn't easy money. Boredom might be the least of your problems.

among workers in a Monsanto plant manufacturing 2,4,5-T. The source was eventually identified as TCDD, or dioxin, a contaminant inevitably formed during the synthesis of 2,4,5-T. Technology at the time couldn't remove the

impurity, so individuals used to suffer from it until the late 1970s when it was eventually found to be a contaminant from one to a million to less than



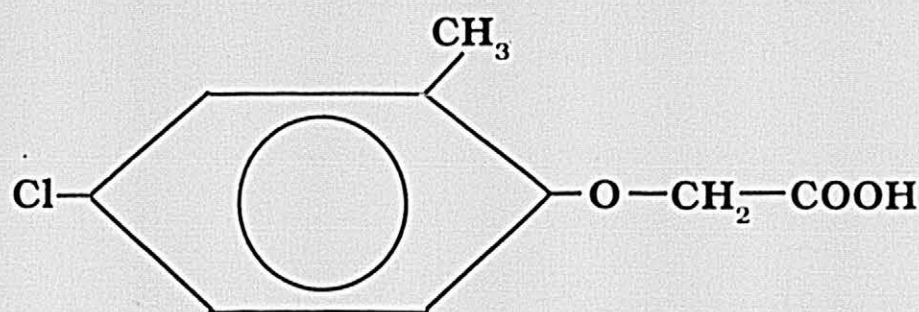
ur own backyard

year, many of which are mutagenic and most of which are not tested for carcinogenicity. These include industrial chemicals, pesticides, herbicides, hair-dye, cosmetics, cigarette smoke, air and water pollution and drugs.

The cost to society is enormous. Between 1971 and 1979 the United States spent five billion dollars on cancer research. This doesn't include medical expenses, lost wages and the loss of human life. The cost of special medical and educational care for defective children is immense. And the percentage of children in the world born with birth defects has doubled over the last 25 years, largely because of the increase of mutagens in the environment.

Harmful recessive mutations, once they occur, are almost impossible to remove from the gene pool. Huntington's chorea, a degenerative brain disease, was brought to America by three families. Since then, over 7000 individuals have suffered its slow, painful death. Countless thousands carry the gene. Heterozygotes spread mutations throughout the population. Homozygotes suffer or die.

Many scientists are particularly concerned that mutations produced by



MCPA

They're foreign substances which the body must defend itself against. They can cause allergies and dermatological problems."

The report's most powerful defence of the phenoxy is financial: "use of these chemicals is estimated to reduce our agricultural production costs by about one per cent. If the phenoxy were no longer available, the cost of food, forest products, electric power, transportation and governmental services would be higher. These costs would be borne by consumers."

Investigations into the carcinogenicity and teratogenicity of 2,4,5-T have resulted in its restriction or banning in several countries. Knowledge of the phenoxy has been steadily increasing, and the results are becoming increasingly disconcerting. Herbicide residues have even been detected in human urine.

the levels of dioxin in the mixture was abnormally high. Such evidence only addresses the risks of consumer exposure to the low and regulated levels that are a part of our everyday life.

2,4,5-T, shorthand for 2,4,5-Trichlorophenoxyacetic acid, causes birth defects in mice and chromosome breaks in gerbils and fruit flies. Before this was discovered, the chemical was routinely sprayed around lakes, ponds, ditches and homes. In 1979, it was linked to an epidemic of miscarriages, stillbirths and malformations on farms in Guamo, Colombia. It is widely used to kill 'weed trees' in coniferous timberlands. Deer in these forests were documented giving birth to young with misshapen heads, missing eyes, double mouths, twisted legs and malformed skulls.

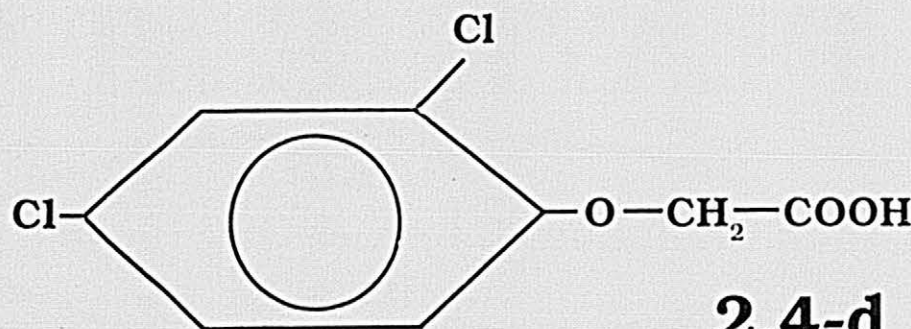
Its cousin, 2,4-D (2,4-Dichlorophenoxyacetic acid), differs little from 2,4,5-T chemically. Today, it is the most important herbicide in the treating of home lawns. 2,4-D is mutagenic for yeast and barley. To quote a scientific paper released in the late 1970s, "additional mutational testing for carcinogenicity are still lacking for adequate evaluation, although mutations reported in yeast would indicate that 2,4-D may be a potential hazard to humans."

2,4-D has been shown to cause fetal death, chromosome damage, cancer and birth defects in mice. Residents near sprayed crops have complained of headaches, stomach pains, dizziness, blackouts, double vision, liver dysfunction and gynecological disorders.

The chemical used by Chem Lawn, MCPA has been shown to cause recessive lethal mutations in fruit flies. No direct mutagenicity tests have been carried out to date.

At McGill's MacDonald college campus a groups of students and neighbors have been trying unsuccessfully to stop phenoxy herbicide use. Ironically, MacDonald college is also the site of Hill's research into organic alternatives to herbicide use. The information is there for whoever wants it. Organic lawn care takes more time, and costs a bit more—but then again, caring for one defective infant costs more than the entire McGill Chem Lawn contract.

According to Hill, the obsession with lawn care at the expense of health is a psychological problem. "We can keep studying these chemicals and the damage they cause, but we're not doing anything until we look at the cause of the problem. Parents instill in their children ridiculous concepts of perfectionism. As a result, people feel they can't be accepted as they are. Having a weed-free lawn is an extensive struggle to be perfect and accepted."



2,4-d

visible skin lesions were prevented.

Dioxin has subsequently become known as one of the most toxic compounds on earth. It is a powerful carcinogen (cancer inducing agent) and teratogen (inducer of birth defects)—40,000 times as teratogenic as thalidomide. It causes damage to the skin, liver and chromosomes, as well as hemorrhaging and immunological breakdown. Concentrations sufficient to cause skin lesions in workers were high enough to be a serious hazard to their genetic integrity, but it is too early to see how many will die of cancer, or how many of their children will be born defective.

A chemical capable of inducing mutations or damage in DNA is known as a mutagen. Damage to DNA by environmental mutagens is likely to be a major cause of cancer and genetic birth defects. Currently seven per cent of all North American children are born defective and one out of every four will develop cancer. Naturally occurring mutagens have always been present in our diet. However, since the rise of the chemical industry in the 1940s, 1,000 new chemicals have been added to the market each

chemicals such as the ones in industrial herbicide may manifest themselves as new genetic diseases. Such new diseases are indistinguishable from ones which have already been identified: sickle-cell anemia, schizophrenia, Parkinson's disease, etc.

In 1971, a coalition of scientists hired by the larger chemical industries released a report evaluating various chemical products. In it they claim the phenoxy herbicides, though toxic, are harmless in the concentrations used. The report, however, omits any mention of mutagenicity.

The coalition claimed that the phenoxy break down rapidly in the ecosystem. They neither accumulate nor persist, and are undetectable in vegetables, cow's milk and humans.

But according to Hill, "Phenoxy are substances that the human body doesn't synthesize in order to circulate through the blood to help the system work.

The controversy surrounding the phenoxy is largely scientific. Much evidence indicates that the concentrations the consumer is exposed to are harmless. The neurological disorders and gastrointestinal diseases caused in farmers and lawn care applicators when the product was spilled on exposed skin is well documented. But little is known about the risks of chronic, long-term exposure to the phenoxy. Many molecular biologists say there is no safe level of exposure to a mutagen.

There is a strong body of evidence for the mutagenicity of the phenoxy as well as some field studies indicating their ability to destroy life. This is excluding the cancers, birth defects and mental disorders caused by a mixture of phenoxy known as Agent Orange, because

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Les sceptiques scientifiques

Isabelle Montpetit

Croyez-vous aux OVNI, à l'astrologie, à la lévitation? Songez-vous à vous faire soigner par un iridologue ou à consulter un médium? Méfiez-vous, conseillent les Sceptiques du Québec, un groupe qui veut promouvoir l'investigation critique des phénomènes paranormaux. En effet, par ignorance et par naïveté, beaucoup de gens se font extorquer des sommes importantes par des charlatans qui leur promettent des merveilles.

La croyance au paranormal est très répandue au Québec. Par exemple, un sondage réalisé par Guy Châtillon dans le cadre d'un cours de statistiques à l'Université du Québec à Trois-Rivières a révélé que près du quart des professeurs croyaient que les signes astrologiques peuvent influencer la personnalité et que le tiers d'entre eux considéraient que la divination est possible. Les professeurs de sciences étaient un peu moins convaincus, mais pas de façon significative. Pour les Sceptiques du Québec, ces croyances ne sont pas fondées sur des faits démontrables de façon scientifique.

Les Sceptiques du Québec épousent les objectifs du groupe américain CSICOP (Committee for the Scientific Investigation of Claims of the Paranormal) qui pub-

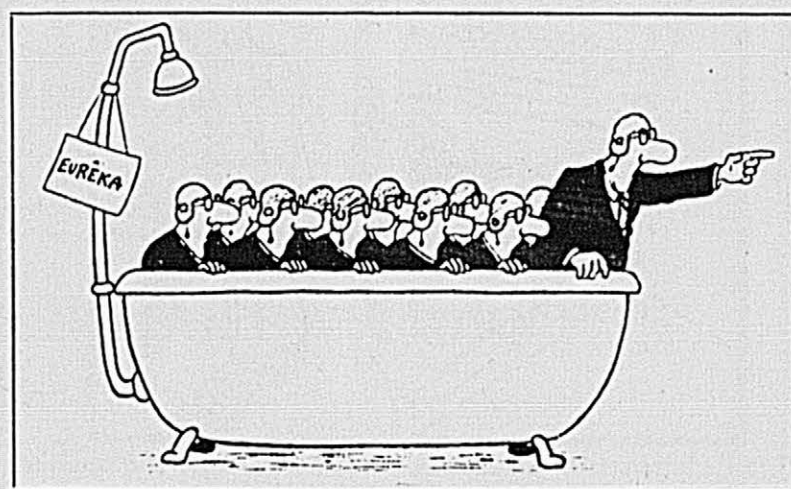
lie la revue "The Skeptical Inquirer". Ce groupe a démasqué plusieurs charlatans comme, par exemple, les guérisseurs philippins qui prétendaient faire l'ablation de tumeurs cancéreuses avec leurs mains nues. Ou encore le révérend Popov, un prédicateur américain qui récoltait des sommes énormes en faisant de prétendues guérisons miraculeuses grâce à la communication directe qu'il maintenait avec Dieu. En fait, il était en communication directe avec sa femme qui lui donnait par radio des renseignements sur les gens qui venaient se faire guérir. Popov pouvait ainsi prétendre recevoir ces renseignements directement de Dieu. D'après Philippe Thériault, professeur de psychologie et membre du conseil d'administration des

Sceptiques du Québec, chaque fois qu'une enquête sérieuse se fait sur les phénomènes paranormaux, on découvre qu'ils relèvent de l'illusionnisme et de la tricherie.

Pourquoi tant de gens, même instruits, sont-ils fascinés par le paranormal et les pseudo-sciences? Philippe Thériault pense que la plupart des gens se fient à leur intuition et à leur expérience personnelle pour évaluer la validité d'un événement quelconque. Ainsi, lors d'une expérience sur la télépathie qu'il a effectuée avec ses étudiants, certains sujets croyaient vraiment avoir reçu des messages télépathiques alors qu'en fait, ils n'obtenaient pas de meilleurs résultats que les sujets qui n'étaient pas convaincus d'avoir reçu de tels

messages. Une autre expérience citée par le "Skeptical Inquirer" démontrait que la plupart des gens se reconnaissent autant dans un thème astrologique choisi au hasard que dans leur propre thème. Ces gens étaient convaincus d'avoir eu une expérience télépathique ou d'avoir reconnu leur personnalité dans leur thème astral alors qu'en fait leur conviction ne représentait rien de réel. D'autres expériences indiquent que la plupart des gens ont tendance à surestimer le contrôle qu'ils ont sur la réalité. Il est donc nécessaire d'étudier ces phénomènes avec toute la rigueur possible.

Parmi les consultants des Sceptiques du Québec, on retrouve un illusionniste, des statisticiens, des biologistes, un physicien, et des psychologues. Ils veulent promouvoir l'approche scientifique en étudiant les phénomènes paranormaux avec un scepticisme de bon aloi. En effet, le véritable savoir, n'est-il pas de ne pas prétendre savoir ce que l'on ne sait pas? Comme le dit Carl Sagan, qui est aussi membre du CSICOP, "Chaque discipline de la vie exige un équilibre entre deux besoins opposés: le scrutin le plus sceptique de toute hypothèse... et la volonté d'examiner les nouvelles idées."



Arms and the scientist

by Normand Cloutier

According to Robert Reford, former president of the United Nations Association of Canada, the possibility of global conflict poses a unique ethical dilemma for the scientist.

Reford spoke at McGill on Wednesday Nov. 18, discussing the development of nuclear weapons and the current crisis.

In the development of the atomic bomb during WWII, said Reford, the rationale was to beat the Germans, as they were assumed to be working on it already. But when Germany surrendered, it turned out they were not even seriously working on one.

At that time, some scientists working on the bomb felt the rationale of the project was no longer legitimate. Yet only one of the scientists involved quit. The rest stayed on and encouraged others to finish the project. The research took on the sense of an experiment which had to be completed.

Three bombs were eventually made. These were exploded in a New Mexico desert, over Hiroshima and over Nagasaki. The latter two bombs were derived from two separate designs. The bomb

dropped over Hiroshima was made with enriched uranium, the Nagasaki bomb with plutonium.

Looking back, many people don't regret the first atomic attack on Hiroshima. It is generally credited with having ended the war. But the second bomb dropped on Nagasaki lacked clear justification.

Some believe there were valid reasons for dropping the second bomb—the military thought it necessary to decisively end the war. But according to Reford, the hidden reason for the Nagasaki attack was to see if the second bomb worked. It was of interest to both the scientists and the military to test both designs.

This blind scientific curiosity has been blamed for the development of other weapons, said Reford. Herbert York, who at age 30 became director of the laboratory which developed the hydrogen bomb, said he was much influenced by the opportunity to work with prominent physicists of the day.

Reford said change can be effected with the same zeal that led to the development of nuclear weapons. This zeal can "not be derived from the fear of our political neighbours, but from the prospect of living in a safe world," he said.

Sri Lankan water pumps

by Lorraine Brown
Canadian Science News

1985 marked the end of the International Decade of Women, ten years of activities aimed at changing the way in which governments and aid agencies perceive women.

Now in 1987, women in Sri Lanka are spearheading an international effort to introduce a new piece of low-cost technology (a Canadian-designed, hand-operated water pump) to Third World nations.

The handpump was designed by scientists associated with the Ottawa-based International Development Research Centre (IDRC). In Sri Lanka, IDRC staff decided to

introduce the pumps through the women. "One of the reasons for failures with pumps in the past is that they were always introduced through the men," says Louise Behan, Director of Communications at IDRC. "It's the women who draw the water, and the men just don't have the same interest or investment in their water supply that the women do."

IDRC has helped set up a pump-making facility and maintenance facility, in Sri Lanka, totally operated by women.

The Sri Lankan Women's effort is part of a three-phase program to introduce the pump to rural areas in several countries.

In phase one, a prototype pump was developed and tested in the countries where it would be used. In phase two, now active in several countries, the pump is introduced to the people who will be using it, and modified until it suits them.

In phase three, each country will develop an indigenous, self-sustaining industry to build the pumps. If the method succeeds, phase three will make further IDRC participation unnecessary.

In many Third World villages, water is drawn from open holes in the ground. Animals drink at the holes, and human and animal excrement contaminate the water. Covered wells with pumps would eliminate most of these hazards.

Several previous efforts to introduce pumps have failed, resulting in 'pump graveyards'—piles of pumps, supplied by the developed world, that did not work out for a



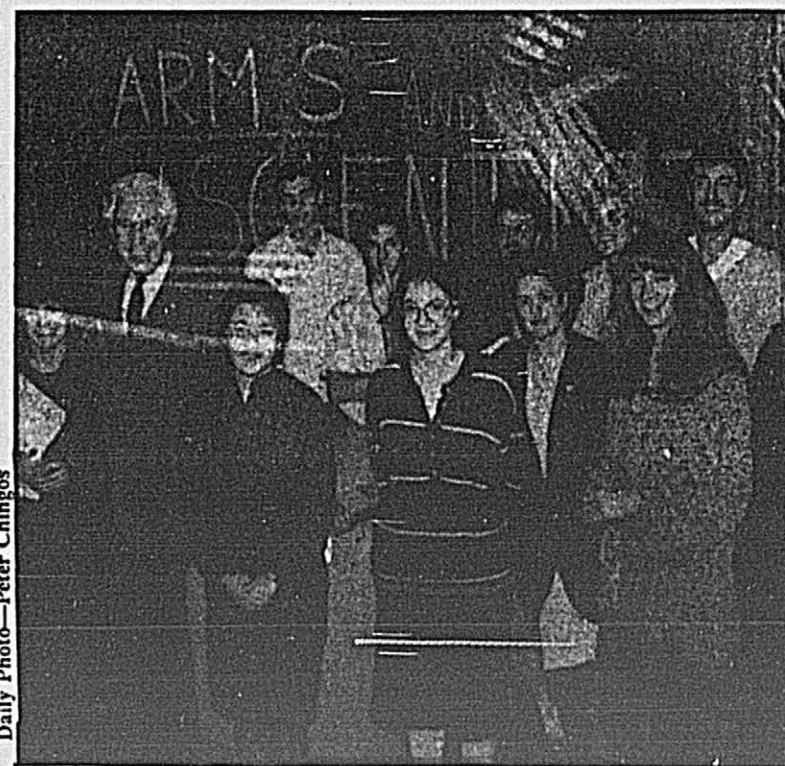
The prototype pump.

variety of reasons.

"We've discovered that you can't simply parachute new technology into the villages," says Dr. Donald Sharp, IDRC Public Health official. "It has to be introduced slowly, through the country's own organizations."

"The pump has been a tool to test out strategies of introducing new low-cost technology to rural poor communities," says Dr. Sharp. "If it works, we will use the same system to introduce other badly needed items."

IDRC plans to use the three-phase method to introduce a simple water quality test kit, and a hydraulic ram pump that pumps water from a river.



Robert Reford at McGill



Traditional water source

Expert systems

Clouds with silicon linings?

by Dan Hogan

Japan and the United States are rushing to produce a new generation of machines that can very nearly think," declared a *Newsweek* writer over four years ago.

Since then, progress in artificial intelligence has been limited. Some even believe that it was foolish to suppose that computers could ever be programmed to think. But in their own rigidly literal way, some computers are now capable of displaying 'narrow' expertise in certain fields.

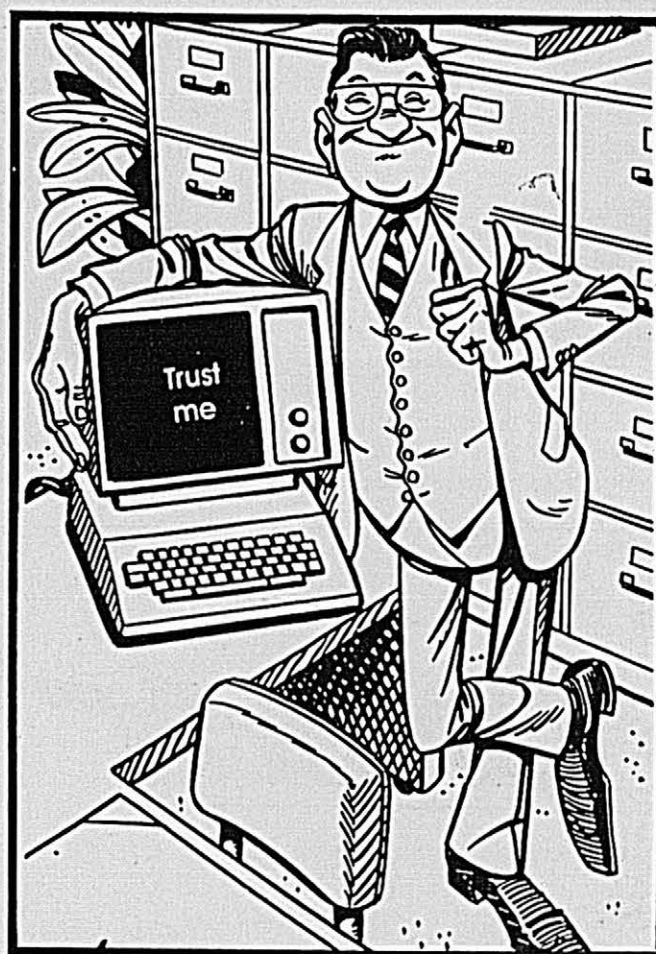
Present applications of these 'expert systems' include computer-assisted instruction, management decision making, systems design, and battlefield strategy. Many of these applications can even be run on inexpensive micro-computers, which makes widespread use now possible. The quality of life, then, will inevitably be affected as expert systems start permeating our daily routines.

But since decisions based on expert systems often involve the fate of human lives and property,

we must recognize the limits of expert systems. First of all, programming a human expert's years of academic and professional experience is a very difficult process, often requiring several person-years of input. Furthermore, there is no guarantee that an expert will be able to recall *all* the rules he or she employs. Much of an expert's knowledge is largely intuitive and may be impossible to encode.

An expert system's knowledge apart from being inherently incomplete is also superficial. A medical expert system, for example, does not know *why* a certain chemical reacts with certain strains of bacteria. It only knows how to make a diagnosis based on the given *symptoms* of an infectious disease.

Expert systems are typically given extensive testing before being marketed. Only when the rate of agreement between the computer and the expert approaches the rate of agreement among several experts is a computer itself considered an expert system. But expert systems can obviously still give ill advice, just as their human counterparts often do.



The manufacturer of an expert system could conceivably be held liable if, say, a patient were to die as a result of a doctor's treatments based on the expert system's advice. Similarly, a doctor could be

held liable if the patient died because the doctor did not take the expert system's advice. *Proving* the liability on the part of the manufacturer or user is a matter now before the courts.

But there are other applications of expert systems that may be difficult for us to regulate. Because of their currently high cost, expert systems are employed only when it would be too expensive to hire a human expert. As prices fall, however, expert systems could start putting human experts out of work. White-collar workers may soon experience job displacement because of expert systems, just as blue-collar workers are currently being affected by robotic automation.

But perhaps the most important implication of expert systems is in the area of military applications. The U.S. Defense Advanced Research Projects Agency is currently working on various battlefield management systems which could automatically adapt to changing combat conditions. Other plans include developing speech-activated fighter pilot commands and completely automated attack vehicles which could independently track their own targets.

Although many of these systems could potentially save soldier's lives, the risk of a 'system overload' during a real battle or even the accidental initiation of war might be too great. Many of these systems could only be adequately tested once, i.e., during a real war. Consequently, it is impossible to 'debug' all the programming errors beforehand. An untested system could just as easily attack too soon or too late as win a battle.

While it is not clear whether expert system defence technologies will multiply or diminish human error in certain cases, an increasing reliance on these technologies cannot go without question. Award-winning computer language specialist Charles Hoare once warned of the use of the expert system language ADA by the U.S. Department of Defense: "Do not allow this language in its present state to be used in applications where reliability is critical, i.e., nuclear power stations, cruise missiles, early warning systems, (and) anti-ballistic missile defense systems."

For now, the safe route would be to restrict the use of expert systems to aiding *human* decision making. As educational or professional tools, expert systems can greatly enhance our ability to think through complex problems. So long as this technology is not used to replace human expertise or to make important decisions independently of human beings, it can be an invaluable partner in humanity's quest for knowledge.

Adapted from *The Pugwash Papers, Volume 1, Number 2.*

Inside the electric expert

by Joe Heath

When speaking of the microchip revolution, most commentators focus on the rapid technological change that has permitted computer processing speed, memory capability, and user-accessibility to increase exponentially.

But often overlooked are the more theoretical changes in programming application that have produced the real revolution—the integration of computers into virtually every facet of life. Wordstar established the norm of powerful, flexible wordprocessing application, and Visicalc introduced the spreadsheet, bringing computers into the centre of small-budget accounting.

The next revolution is just occurring, and it involves the first limited scale, practical application of artificial intelligence—expert systems. These programmes ask the user a series of questions in order to give advice on any thing from the stock market to virology.

Of course, marketing is always about ten years behind research. Expert systems have been around in academic circles for years. The first powerful, workable system (called MYCIN), was developed at Stanford University in 1977. This pro-

gramme, written in LISP, has become the standard model for most systems now being marketed.

Expert systems have shifted managerial perceptions of the applications of computer technology. Similarly, expert systems were developed after a shift in the approach to artificial intelligence (AI) research.

When the technological boom created by silicon-chip technology first struck, programmers spouted wild claims of building human replicants, or a fully-functional artificial mind. Once technology became sufficiently advanced and they could actually start approaching such a task, they quickly scaled down their expectations.

Whereas previous AI research had attempted to simulate a broad range of human behaviour and response, expert-system architects attempted to create a problem-solving engine that would operate in a very narrow field of application. And at this, they were quite successful.

The heart of the MYCIN system is a 'rule-based inference engine'. This searches for a solution through a 'problem tree' whose structure is defined by a set of rules. The system's rules are a series of 'if A is true, then B' propositions. These attempt to codify a very small segment of an expert's proce-

dural method.

Thus, if the system is asked to prove given proposition X, it finds a rule which has X as its conclusion, and then attempts to prove the premises of the rule. It takes each premise, and attempts to find rules which could prove it. It continues this process, known as 'backward chaining' until it reaches a piece of information which cannot be proven with rules. It then asks the user for this piece of information.

The system does not approach the task 'intelligently' or heuristically, it simply looks for information. If it meets a dead end, it backtracks and searches for alternate solutions. Heuristic problem-solving approaches have been researched with some success, but are not currently viable in commercial application. Like computer chess games, expert systems rely on quantity—over quality—search patterns.

The power of the system rests in the amount of knowledge which can be encoded in such rules. MYCIN has approximately 500 rules, and is used to diagnose bacterial or viral infections, and prescribe treatment. Not every field of human knowledge can be encoded into a series of such simple propositions. But expert systems have found considerable applica-

tion in the realm of mechanical and electronic systems diagnosis, which operate in a closed world of fixed factors.

Several organizations initially had systems custom-programmed for their needs. But this was outrageously expensive, and kept the technology from wider use.

A significant shift came when the programmers responsible for MYCIN emptied the system of its rule base, and began marketing just the inference engine, or 'shell' under the name EMYCIN. The purchaser of the shell, knowing LISP, could program her/his own rule base and application.

The most important company to pick up on this concept was Texas Instruments, who began marketing Personal Consultant Plus for the IBM PC, in the \$5,000 range. But the price was recently blown out the bottom of the market when the man responsible for rags-to-riches-to-rags Osborne computers began selling a very powerful shell for only \$99. This led Texas Instruments to put forth a less powerful Personal Consultant Easy, in the \$500 region.

The system logic has also become more accessible with the release of the Nexpert for the Apple Macintosh. The system features a graphic portrayal of the inference tree and the rule base.

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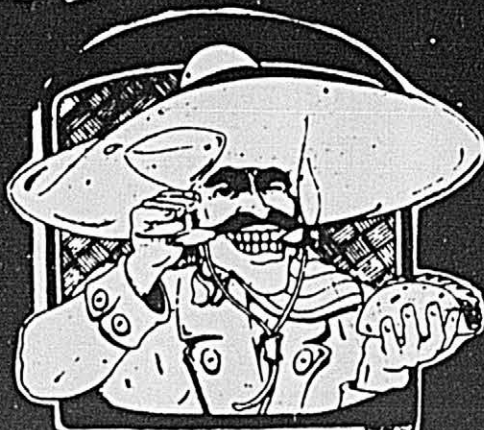
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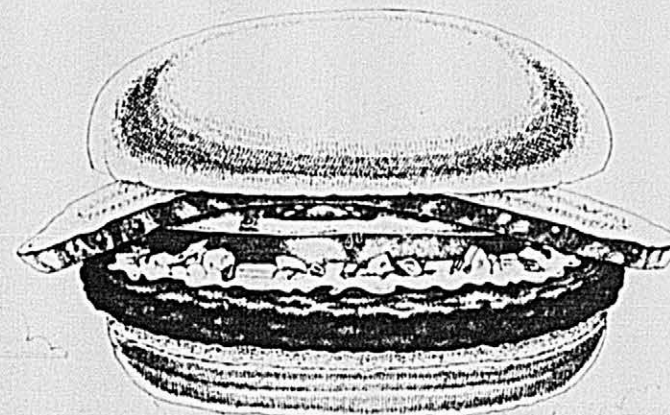
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by Sharon I. Forrest

As the human population continues to expand, there is a corresponding increase in the demand for agricultural products. This puts pressure on farmers, plant breeders and scientists to improve both the quantity and the innate quality of crop plants.

Fertilizers contribute to the quantity of a given crop plant. Potassium, phosphorous and nitrogen are essential elements for the growth and maintenance of plants. These three substances are the major components of fertilizer. The third member of the group, nitrogen, is particularly important because it is prerequisite to the biosynthesis of amino acids, the building blocks of protein.

The atmosphere consists of about 80 per cent nitrogen, but it is in a form which plants are unable to use. The process of converting atmospheric nitrogen (N_2) to a form useful to plants is called nitrogen fixation. Industrial production of fixed nitrogen (fertilizer) is a very expensive procedure. Carried out biologically, it would be a great agronomic advantage.

There is an enormous variety of fungi and bacteria in the soil (some of which fix atmospheric nitrogen). These micro-organisms require food, usually in the form of carbohydrates (sugars). In plant leaves, the sun fuels the production of these carbohydrates in a process known as photosynthesis. The carbohydrates are then transported throughout the plant.

Microbes are attracted to plants because they offer a ready source of food. In most cases, plant/microbe relationships are deleterious to the plant, sapping resources and causing disease. There are situations however, where both the microbe and the plant benefit. Such an interaction is known as symbiosis.

Bacteria of the genus *Rhizobium* can establish a symbiotic relationship with leguminous plants. These bacteria enter the cells of the roots of the legume eventually forming a nodule. The rhizobia live and proliferate inside the nodule while fixing nitrogen for the plant. This fixed nitrogen is processed, enters the phloem (the plant counterpart of an artery) and is then transported to the various parts of the plant. This internally produced 'fertilizer' is very efficiently assimilated. This is in contrast to chemical fertilizers which can diffuse through the soil away from the plant.

The plant carries out its end of the symbiotic bargain by transporting sugars to the root nodule, providing food for the rhizobia.

One fascinating aspect of the formation and operation of the root nodule is the involvement of specifically activated genes from both plant and bacterium. Sharon Longe and co-workers from Stanford University in California were the first to show that the host plant sends out a diffusible signal to the rhizobia present in the soil. This factor, a flavone, induces *Rhizobium* to 'turn on' its genes for nodulation. The bacterial genes in turn cause the production of diffusible substances which induce the plant root cells to begin multiplying even before the rhizobia have entered the root. The result of this cell proliferation is a 'bump' which represents an early stage in the morpho-

genesis of the root nodule.

The formation of the nodule continues as bacteria enter the root through tiny tunnels known as infection threads. The infection thread travels through a few layers of cells and then emerges into certain cells of the root cortex where bacteria are released, multiply and later fix atmospheric nitrogen. Throughout the period of nodule development, there is an exchange of factors between plant and bacterium, a sequence of events common to symbiotic gene control.

During the process of nodule morphogenesis and nitrogen fixation, nodule-specific plant proteins are produced (proteins present only in the nodule and not in the root). These proteins are called nodulines and were first identified by Desh

Pal S. Verma, formerly of the McGill University Biology Department. Functions have been ascertained for a few nodulins, but the role in nodule development for the majority of these proteins remains unknown. Determining the functions of nodulines is currently an active area of research.

But there are two major difficulties which prevent the application of symbiotic nitrogen fixation to crop plants in general:

- The plant allots up to 30 per cent of its photosynthates (sugars produced in the leaf) to the root nodule. This means that less carbohydrate is available for the rest of the plant (fruits, grains, etc.). Field studies have shown that despite this allocation, certain cultivars of nodulated legumes grow and produce as well

as their non-nodulated counterparts supplied with chemical fertilizer containing fixed nitrogen. The problem lies in the fact that this is not true of all cultivars.

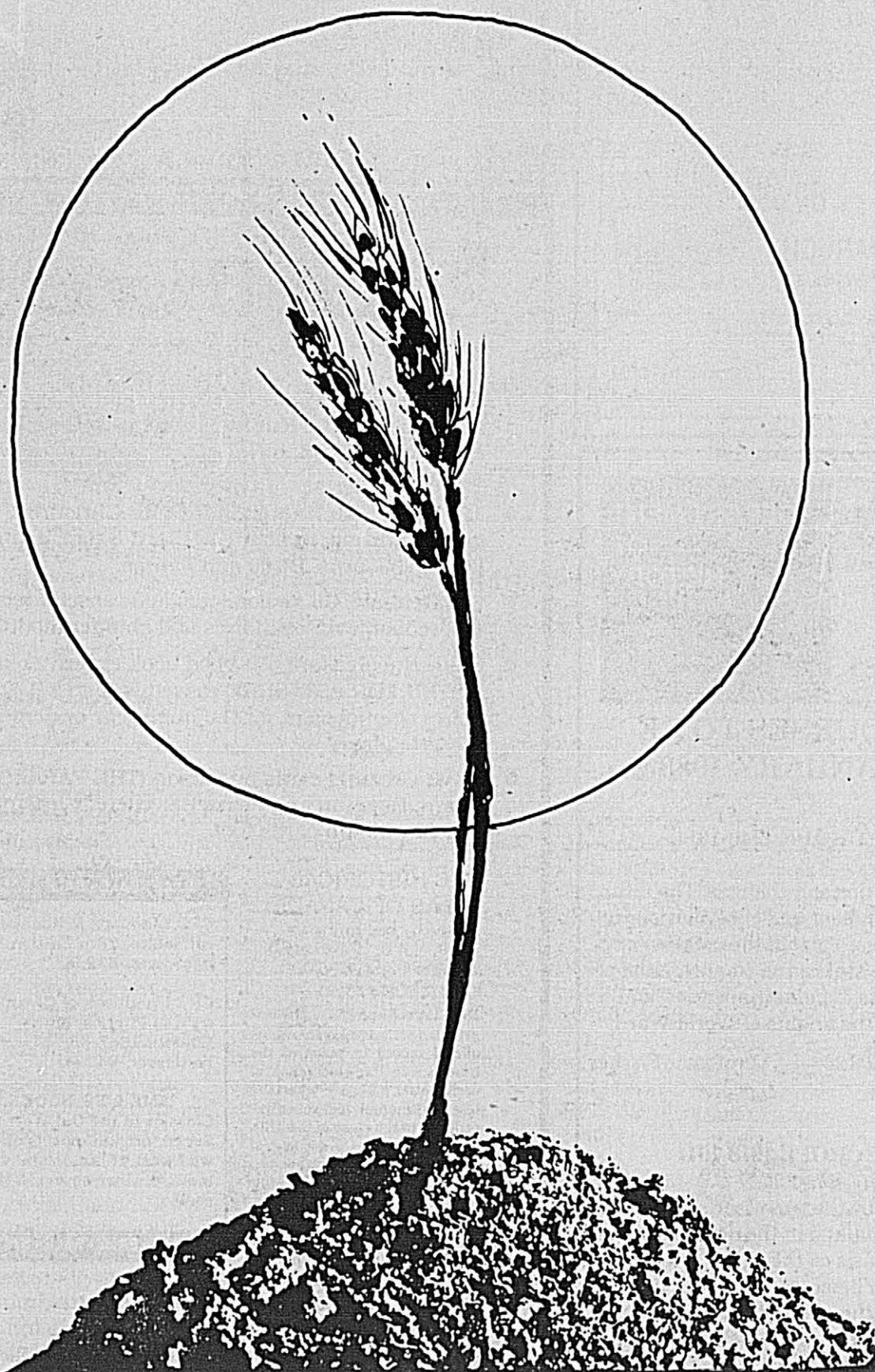
- Rhizobia is unable to infect plants other than legumes (with a few exceptions). Legumes such as soybean and alfalfa are agronomically important, but non-legumes such as cereal crops and cotton are the basis for food and clothing in many parts of the world.

These problems are presently being tackled in the laboratory. Research into the 'plant-half' of the symbiosis has been getting more attention in recent years, since the delivery of carbohydrates to the bacteria in the nodule is essential to the process of nitrogen fixation. Work done at McGill as well as laboratories in Germany, the U.S. and Australia has shown that large amounts of starch (the storage form of sugar in plants) are present in the nodule. Possibly, future research will focus on carbohydrate allocation in an effort to achieve a system where minimum sugar (sent to the nodule) provides for maximum nitrogen fixation.

The second problem is more complex. When research began in this area, scientists were hopeful about transferring the nodulation capacity to non-legumes. Years of laboratory research has since shown that the situation is very complicated at the physiological and molecular levels. Scientists continue to examine the *Rhizobium*/legume symbiosis. One focus of this research is on the genes (both plant and bacterial) involved. It is foreseeable that a certain combination of these genes would confer the ability to fix nitrogen upon a non-legume plant.

With the advent of genetic engineering, plant research has developed another focus; transfer of genes between species (transformation). So far, scientists have been able to transfer into certain plants genes which make the plants resistant to various herbicides. These accomplishments are potentially of great value to agriculture, because herbicides will kill only weeds and not the resistant crop plants.

This ability to transfer single gene traits is a major breakthrough, but it is just the beginning. Unfortunately, most qualities of interest to agronomists are coded for by more than one gene and frequently require strict regulation of gene expression. This is true of the set of genes known to be involved in nitrogen fixation. Research into biological nitrogen fixation continues side-by-side with transformation work so that the crops of the future will become cheaper and more nutritious.



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Disease research fails the Third World

by Anne Shin

For many of us, the coming of the new year instills hope for a brighter future. For one and a half million people, one million of whom are children, 1988 signifies the end of their lives. They are the future fatalities of malaria, an infectious disease contracted by 100 million people every year. Although half the world resides in regions where malaria is prevalent, most victims live in the tropics and subtropics.

These areas also provide home for 200 million persons stricken every year with schistosomiasis, another deadly infectious disease. These diseases are recognized by the World Health Organisation as two of the six neglected diseases, endemic to the Third World. The others are leprosy, onchocerciasis, trachomatosis and trypanosomiasis.

According to Dr. Z. Ali-Khan of McGill's department of microbiology and immunology, "there is not much being done" to eliminate this tragedy.

Malaria is caused by a protozoan of the genus *Plasmodium* and species *vivax*, *ovale*, *malariae* and *falciparum*, the latter being fatal. Several species of *Anopheles* mosquito may bite a sufferer of malaria and inject the protozoan gametocytes circulating in the human blood.

The developing parasites subsequently migrate from the intestinal tract of the mosquito to its salivary glands. The newly formed sporozoites in the mosquito saliva may then be injected into a human victim's blood stream as the mosquito attempts to withdraw blood. Within half an hour of the mosquito bite, the sporozoites reach the liver and the circulatory system. After the sporozoite's maturation (which takes about a week), the RBC (red blood cell)-infecting stage is produced, and thus the erythrocytic cycle of malaria commences. Diagnosis of malaria is based on the demonstration of malaria-infected RBCs from patients who suffer from typical symptoms of the disease—severe chills, fever and sweating. In untreated cases, a vicious cycle of relapsing malarial infection is established, which may last an extended period of time.

Ali-Khan noted that a drug called chloroquine may eradicate infected red blood cells, thereby preventing future malaria paroxysms. Chloroquine selectively concentrates in

infected RBCs, targets the parasite lysosomes and renders their pH too high for enzymatic function. This prevents the parasite from metabolizing (human) hemoglobin, the carrier of oxygen. This drug is even effective before contracting malaria for those about to travel to endemic regions, as well as those living in such areas.

Tragically, a number of regions in South East Asia and South America exhibit chloroquine-resistant strains of *P. falciparum*. Infection with these strains may be fatal unless treated with other anti-malarial drugs.

People who are heterozygous for a genetic condition known as sickle cell anemia are fortunately resistant to malaria induced by *P. falciparum*. Said Dr. Ali-Khan, "the malaria parasite is unable to effectively metabolize the hemoglobin AS of sickle cell anemia and the surface area (of the sickle cell) is too small for growth of the parasite." Moreover, West Africans who lack the Duffy blood group on their RBCs are resistant to *P. vivax* merozoites which utilize the Duffy blood group as a receptor for binding to an RBC.

If an individual is eventually cured of malaria, a transient immunity develops. To prevent re-infection, widespread mosquito control is necessary. However, mosquitoes may breed in any calm pool of water (including puddles), making control extremely difficult. Another approach is to develop a vaccine. This vaccine must target a factor common to all species of malaria inducers. But because the protozoan is capable of rapidly al-

tering its antigenic structure, development of a vaccine has proven to be a formidable endeavor.

Control of the vector is more successful for the disease schistosomiasis. The trematodes responsible for this condition, namely *Schistosoma mansoni*, *japonicum* and *haematobium*, use the snail for initial development. The amphibious snails reside on the banks of freshwater streams and ponds. The immature trematodes liberated from the snails float on the surface of the water. Once in contact with human skin, they gain entry to the body via hair follicles and eventually localize themselves in blood vessels surrounding the intestines or bladder. The amount of tissue damage from this invasion is related to the number of eggs laid per gram of tissue. The eggs become entrenched and induce fibro-

sis of the intestinal wall, portal system, ureter and bladder.

Unfortunately, symptoms may appear many months after the infection. In addition, they may be non-specific symptoms, such as watery diarrhea, chills, fever and cough. Ali-Khan said children may build up a large worm load in a few years' time due to repeated exposure. In endemic regions 90 to 100 per cent of persons over the age of 40 are infected with the parasite. This in turn results in a "very high morbidity."

"An accurate case history and demonstration of the parasite and its reproductive stages are essential for diagnosis," said Ali-Khan.

The parasite's life cycle resumes with the release of human feces or urine containing schistosome eggs into freshwater sources. Ali-Khan said China was able to completely control schistosomiasis by mobilizing its population to cover the banks where the snail vectors dwell with soil. Another method of prevention is the cessation of deposition of human excreta in the fresh water or curtailing human activity (including bathing) in infested bod-

New test for AIDS virus

By Catherine Cole
Canadian Science News

Canadian researchers and an American company have developed a new blood test which shows the presence of the AIDS virus itself, rather than the body's antibodies to the virus. The new test more accurately shows who is infected with AIDS.

Current tests for AIDS (Acquired Immune Deficiency Syndrome) can only identify the presence of the antibodies the body develops in response to the AIDS virus. They cannot detect carriers of the disease

who have yet to develop it or produce antibodies.

The development of antibodies can take up to four months after exposure to the virus. However, during this time, AIDS carriers are capable of infecting others. The new test could slow down the spread of AIDS by identifying carriers earlier. It is estimated that within the next five years approximately 10 million people in North America will test positive for AIDS antibodies if the disease continues to spread at its present rate.

The company, AIMS Biotech of San Francisco, is working in co-

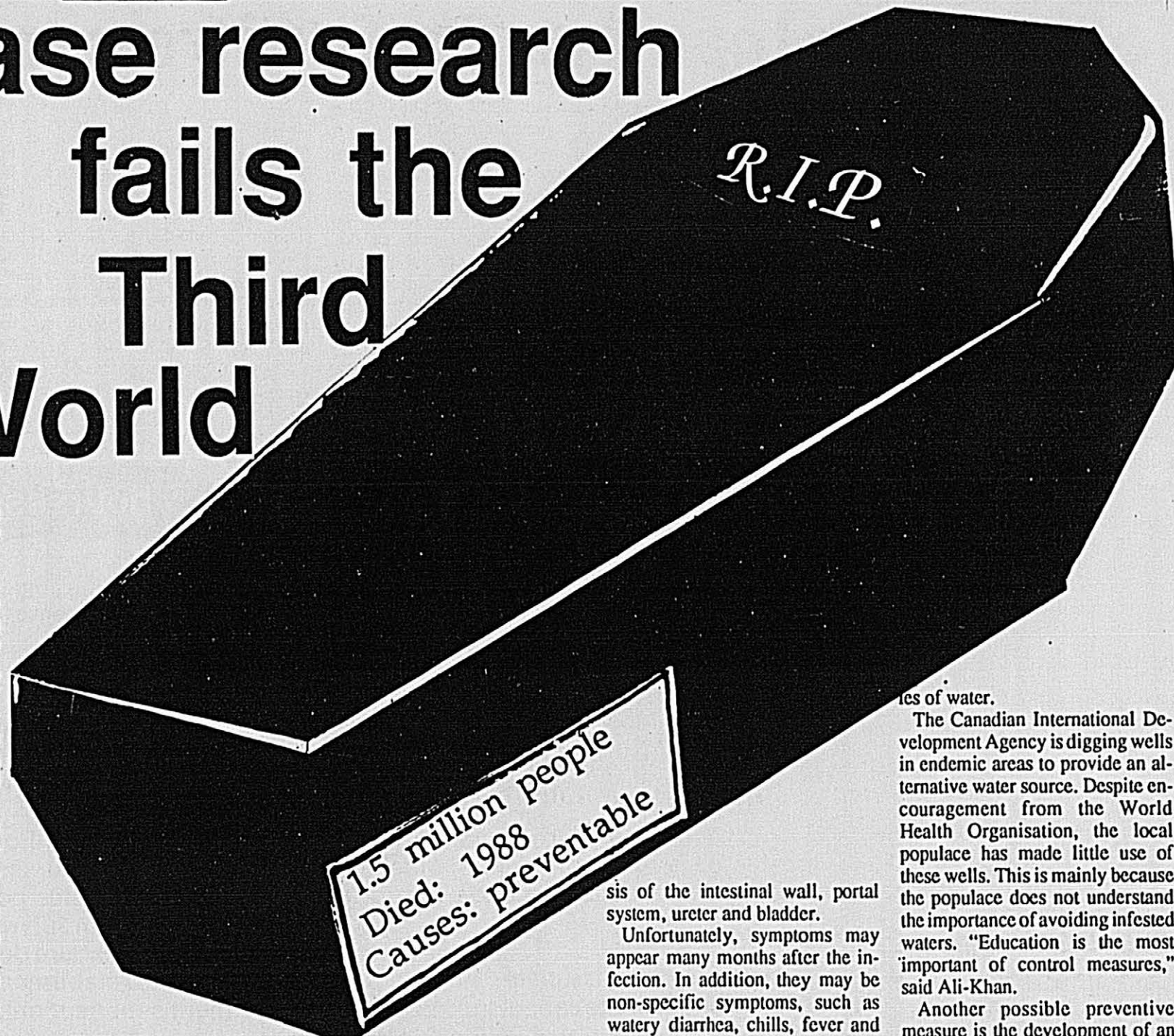
operation with AIDS researchers in

Saskatoon, Montréal and Vancouver. Dr. Dennis Johnson, Assistant Dean of Research at the University of Saskatchewan College of Medicine, says there are two phases in the research. In Phase I, the researchers are developing facilities, methods and biological products for the test. Phase II involves increasing the number of tests, reducing costs and decreasing the time needed to get results (six to 14 days at present).

AIMS Biotech will also be working with scientists in Montréal at the Armand Frappier Institute.

As a treatment, praziquantel is very powerful. Ali-Khan referred to it as a "wonder drug", but he also lamented its expense. Apparently, the Merck Company incurred huge expenses in the development of praziquantel. Obviously, many Third World countries cannot afford such expensive drugs.

If the industrialized nations made these diseases more of a research priority, the number of victims in the developing world could be sharply reduced. Until then, millions will continue to die needlessly.



Tolkien à la manière du Théâtre sans Fil

NATHALIE PARENT

Fondé en 1971 à l'UQAM, le Théâtre Sans Fils, aujourd'hui, ne compte plus ses succès. En 1986, le T.S.F. s'est vu décerner le Grand prix du Conseil des arts de la Communauté urbaine de Montréal et le Prix Excellence du Cercle des critiques de la capitale. De retour du Festival des arts de Hong Kong et d'une tournée à travers le Canada et les États-Unis, le T.S.F. nous revient pour le temps des fêtes avec *Le Seigneur des Anneaux*. Le McGill Daily Français a rencontré son fondateur et directeur artistique André Viens.

Le Seigneur des Anneaux est un spectacle bâti d'après l'oeuvre célèbre de J.R.R. Tolkien. De l'adaptation à la mise en scène, ce spectacle à grand déploiement a demandé deux ans de travail.

L'adaptation des 1800 pages de l'oeuvre de Tolkien en deux heures de spectacle fut un défi de taille. De cette oeuvre, il a fallu garder l'essentiel de ce qui pouvait bien servir le médium particulier qu'est la marionnette géante. Tout en gardant le principal de l'oeuvre, le T.S.F. a également voulu lui donner une nouvelle facette, plus moderne et visuellement futuriste.

Sur cette scène, où rien n'est laissé au hasard, toute la symbolique de fond de Tolkien se trouve illustrée. Cette symbolique épurée parle d'ailleurs d'elle-même. Car en effet, au-delà du spectacle féérique et divertissant, ce sont les grands mythes de l'humanité qui sont abordés sur scène par le T.S.F.

Selon A. Viens, il est vrai que le fantastique se prête bien à l'univers des marionnettes géantes. Celles-ci peuvent accomplir un travail impossible pour le comédien.

Le Seigneur des Anneaux illustre l'éternelle lutte entre le bien et le mal, mais dans une présentation toute en demi-teinte qui rejoint une fusion de ces deux mondes. Ainsi, c'est avec l'allégorie du combat de l'échec que s'affrontent les personnages noirs et blancs. Le T.S.F. aborde donc un propos universel qui est celui de « l'image du bien et du mal que l'on porte tous en nous », comme le rapporte A. Viens.

La mission à accomplir est un peu ici le combat d'une vie où les personnages qui agissent sont les pions. Les hobbits sont ces personnages qui, en travaillant en catimini, soutiennent le succès de la mission. Selon A. Viens, les hobbits, petits personnages chaleureux, semblent rapprocher le fantastique de l'humain par des instants émouvants : « sous une enveloppe de spectaculaire *Le Seigneur des Anneaux* invite au plaisir et à des moments touchants ».

Le visuel occupe en effet une place de choix. Entre le théâtre et le cinéma, le T.S.F. cherche à travailler sur la profondeur et veut surprendre le spectateur tout en l'émouvant. Le T.S.F. veut rompre

le mur psychologique qui sépare la scène du public. À l'aide de techniques précises le T.S.F. travaille à créer une atmosphère qui soit vivante et qui envahisse le spectateur. Une certaine magie se construit donc autour d'un spectacle qui utilise la technique de la manipulation, un art déjà fascinant en soi.

C'est au Théâtre Denise-Pelletier, une salle à l'italienne plus propice au travail du T.S.F., que *Le Seigneur des Anneaux* sera présenté pour la troisième année. Le temps des fêtes semble un moment idéal pour ce spectacle qui,

bien que conçu pour les adultes, intéressera aussi les enfants. Le T.S.F. pourrait bien, d'ailleurs, en faire un classique de cette époque de l'année.

Avec ce spectacle, que l'on peut voir et revoir, le T.S.F. marque un tournant important dans ce domaine du théâtre non-habituel. Le théâtre de marionnettes géantes ne possède pas encore ici ses lettres de noblesses comme en orient où il découle d'une tradition. Le défi du T.S.F. est donc de taille. Au T.S.F. « on veut faire des spectacles qui marquent » aux dires de M. Viens, « on veut rejoindre de plus en plus

de gens, aller au-delà des frontières et jouer dans le plus de langues possibles ». A. Viens voit son travail presque comme une mission qui a pour but de faire accepter la marionnette pour adulte.

Ceci doit se faire en un travail continu et demande des budgets considérables. Le problème de l'argent est d'ailleurs crucial, car comme le dit A. Viens : « l'art en soi ne vit pas, il a besoin de mécénat ». Selon lui, on a trop souvent oublié le poids économique du monde culturel. À une époque où l'on arrive à un fourmillement dans le domaine artis-

tique, il est essentiel de soutenir cette force créatrice qui risque autrement de s'essouffler. Le problème existe à l'échelle nationale et suppose un choix de société car comme le dit M. Viens : « pour qu'un peuple se tienne, il lui faut une culture forte, car c'est dans la culture qu'il trouve son identité ».

En attendant vous pouvez enrichir vos vacances de Noël d'un spectacle du Théâtre Sans Fil : *Le Seigneur des Anneaux*, les 26 et 27 décembre et les 2 et 3 janvier matinée à 14h. et en soirée à 20h30 au Théâtre Denise-Pelletier (435 St-Catherine est).

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Les femmes, une force de FRAPPE

MARIE-CLAUDE LORTIE

Bien que la fin de l'année universitaire soit encore une réalité lointaine, pour toutes celles qui envisagent de recevoir un diplôme,

il est déjà temps de penser (un peu au moins...) au marché du travail, à une carrière et à toutes ces choses étranges qui attendent les étudiantes à leur sortie du cocon académique. Si vous ne savez pas

par quel bout commencer, il existe à Montréal une association, les Femmes Regroupées pour l'Accessibilité au Pouvoir Politique et Economique (FRAPPE) qui s'est donné pour mandat

d'encourager et d'aider les femmes à investir le pouvoir économique et politique, un concept intéressant à la sortie de l'école.

Comme l'expliquait la présidente, Danielle Debas,

FRAPPE n'est pas un organisme de placement pour femmes. Cependant, FRAPPE est un organisme de lobbying, de formation et de networking. Par le biais d'ateliers de formation, l'association aide les femmes à se familiariser avec les mécanismes du pouvoir politique et économique. En organisant des cocktails-rencontres (les mercredis de FRAPPE) l'organisme permet aux femmes de divers milieux de se rencontrer et de créer des liens et des contacts privilégiés. Des personnalités du monde politique et économique y sont d'ailleurs régulièrement conviées. Selon Mme Debas, ces rencontres peuvent être très productives parce qu'« il est important pour les femmes qui entrent sur le marché du travail de se faire connaître des femmes qui occupent déjà des postes de pouvoir. Une jeune diplômée pourrait participer à ces rencontres et aussi nous demander de la mettre en contact avec des femmes qui travaillent précisément dans le champ de carrière qu'elle envisage. Comme ça elle recevrait de précieux conseils et pourrait se faire un nom. Ça fait une énorme différence quand on envoie son curriculum vitae si la présidente de la compagnie nous connaît déjà... ».

Plusieurs des services de FRAPPE sont dirigés vers une clientèle de femmes qui ont déjà fait un bout de chemin dans leur carrière. La bourse d'emploi FRAPACTION, par exemple, est offerte uniquement à « toute femme cadre supérieure ou professionnelle, membre de FRAPPE ». Cette bourse est en fait un outil informatisé confidentiel mis à la disposition des secteurs publics, para-publics et privés, désireux d'intégrer à leur direction une présence féminine compétente. Par ailleurs, FRAPPE est en train d'organiser des programmes d'intervention dans les écoles pour encourager les jeunes filles de niveau collégial et secondaire à envisager des carrières politiques.

Femmes Regroupées pour l'Accessibilité au Pouvoir Politique et Economique, 822 Sherbrooke est., 3e étage, Montréal (Québec), H2L 1K4, Frais d'adhésion pour les étudiantes : 25\$

L'américanisme contre-attaque

RENE COROMINA

Le caractère américain de la culture québécoise était le thème du colloque organisé par l'Association québécoise d'études américaines. Les participants, réunis à l'UQAM le 20 octobre dernier, ont d'abord eu droit à une conférence du Dr. Charles T. Jeter, avocat de Washington, sur la différence entre le peuple américain et d'autres peuples, dont le Québec.

Le professeur Yves Picard de l'UQAM a enchaîné avec une conférence d'un tout autre ton sur les cinémas américains et québécois. Personne n'ignore que la culture québécoise oscille entre les influences française et américaine; les deux modèles qui dominent le cinéma d'ici sont en effet le cinéma hollywoodien et le cinéma d'auteur français.

M. Picard a souligné que la problématique esthétique et idéologique posée par cette dualité qui inspire les cinéastes québécois est reflétée par des succès récents, tels *Le Déclin de l'empire américain*, *Un Zoo la nuit*, *The Kid Brother*.

« Est-ce que je tourne comme Rohmer ou comme Spielberg? » telle est la question que se posent les cinéastes québécois, d'après M. Picard. Voilà une problématique fascinante, qui promet des créations originales.

Le cinéma québécois récent occupe une position privilégiée grâce à une nouvelle génération de cinéastes qui s'intéressent à une action nouvelle, influencés par la publicité et par le modèle américain, et qui semble ne plus avoir de cause idéologique à défendre depuis que le gouvernement libéral est au pouvoir.

M. Picard a profité du colloque pour exposer une thèse bien personnelle dans laquelle il dresse un parallèle entre le nationalisme poli-

tique péquiste (c'est-à-dire l'Etat protecteur) et la figure de la mère au cinéma, et d'autre part, entre le nationalisme économique libéral (ou l'Etat entrepreneur) et la figure du père. Dans la première catégorie, M. Picard a cité des films tournés pendant les années 70 et le début des années 80, qui, tous, ont réservé une place de choix à la femme : *La vraie nature de Bernadette*, *La tête de Normande St-Onge*, *Maria Chapdelaine*. Aujourd'hui, le cinéma québécois réserve la première place au personnage masculin; songez à *Henri*, *Le Matou*, *Un zoo la nuit*, *Pouvoir intime*.

Ce virage qui s'est produit au cinéma n'est pas arrivé par hasard. Le professeur Picard a fait un lien entre la prépondérance du père et la conception économique du pouvoir telle que perçue par le gouvernement québécois actuel, à l'image des américains. D'après ce raisonnement, l'absence de la mère au cinéma représenterait l'Etat-providence du temps de René Lévesque, ou « la mère qui nous a laissés tomber ».

Il va sans dire que cette thèse suscita des réactions variées dans l'auditoire, certaines personnes ayant mis en question la validité de ces préceptes qui simplifient grossièrement une réalité bien plus complexe.

Ce que M. Picard appelle « l'élégante spécificité » du cinéma québécois exprime sa situation à la croisée des chemins entre la France et les Etats-Unis. Le Québec s'approprie un modèle tour à tour français ou américain, et s'affirme en créant une distance entre lui-même et ces modèles. Le principe de l'appropriation du modèle est présent lorsqu'on remarque les ressemblances mutuelles de films tels *The Big Chill* et *Le Déclin de l'empire américain*.

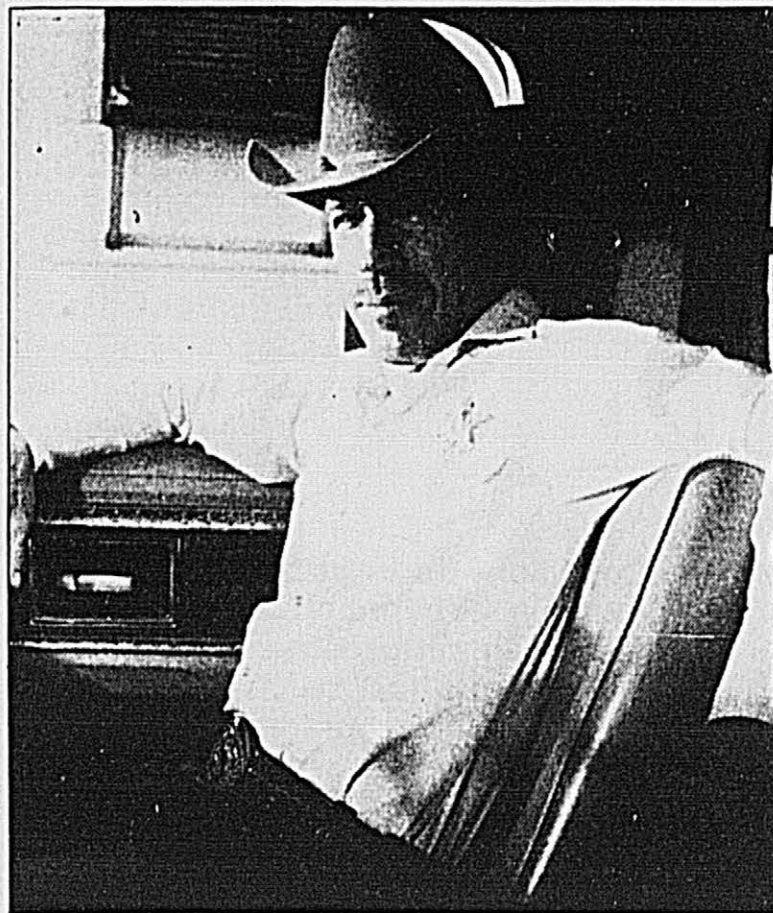
Au bout de cette deuxième conférence, une importante ques-

tion est restée sans réponse : où se situe la limite entre le plagiat et l'inspiration?

Cette journée fut clôturée par la projection du film de Micheline Lanctôt, *La poursuite du bonheur*, produit par l'ONF dans la série « L'Américanité ». Ce film assez inégal est un documentaire sur l'état de la société de consommation au Québec, vaste sujet dont le traitement permet à la cinéaste de poser à une ou deux reprises la question « Qu'est-ce que le bonheur? ». Ce film ne fait qu'enregistrer des commentaires

La poursuite du bonheur est un film décousu qui n'expose sa thèse qu'à la toute fin, lorsque la réalisatrice elle-même conclut que la société de consommation est organisée de telle façon qu'elle réussit à récupérer tout individu qui prétend rester marginal. Car après tout, aussi banale que semble la réalité, on sait qu'il est impossible de ne pas consommer quand on vit dans une société de consommation.

En somme, l'argent ne fait pas le bonheur pour Mme Lanctôt. Le sujet qu'elle a choisi d'aborder pouvait susciter de profondes



de consommateurs québécois, obtenus lors d'interviews tournées à droite et à gauche, qui révèlent que le Québécois moyen a tendance à chercher le bonheur dans l'accumulation de biens matériels, mais souvent il ne l'y trouve pas.

réflexions d'ordre sociologique et psychologique. Cependant, le traitement qu'elle en fait semble très largement insuffisant, étant donné ce que sous-entendait le titre de son film.

Communauté du désert : une oasis

MARIO DOUYON DE AZEVEDO

À côté du stade olympique, six jeunes adultes et deux enfants vivent dans trois appartements communiquants. Ils prennent les soupers à la même table et mettent leurs revenus ensemble. Est-ce une commune de hippies? Non, c'est un noyau de la Communauté du désert.

En tout, 35 adultes et 15 enfants constituent présentement la Communauté. Célibataires, maris, femmes et enfants forment cinq cellules réparties à Montréal, Nicolet, Gatineau, Sherbrooke et... dans l'Amazonie péruvienne.

Denis Dumais, étudiant à l'université de Montréal et responsable du groupe explique : « Le désert, c'est peut-être notre monde, anonyme et individualiste, qui prétend se suffire du mythe de l'autonomie totale. La communauté, milieu d'interdépendance et de compromission, c'est peut-être l'oasis pour les voyageurs de nos temps. »

Question d'argent seulement? Non. Question de foi. « Car si nous étions regroupés uniquement pour nous entraider économiquement, dès les premiers pépins de vie en société, nous nous serions séparés. Si nous étions unis par simple

amitié, la fin de la lune de miel aurait bientôt sonné. Mais nous vivons ensemble en une fraternité durable parce que nous sentons avoir été rassemblés par une force transcendante ».

Dumais poursuit : « La plupart des membres de la communauté sont de notre génération *Nestlé Quick*. Le passager fait la mode. On lance donc un défi de taille en s'affirmant pour la durée, en poussant patiemment des racines. Or la force qui permet de considérer la vie dans sa durée, c'est la foi. Dans une communauté, notre vie devient une incarnation de la spiritualité maintenant un milieu de croissance

non seulement humain, mais encore spirituel et chrétien. »

Il continue : « La communauté du désert n'est pas à part du monde. Ceux qui la forment se considèrent comme des moines du trafic parce qu'ils maintiennent la prière au cœur du monde. Car ils étudient ou travaillent ou cherchent un emploi comme tous les autres. Ils doivent s'assumer financièrement et se montrer attentifs et responsables face aux problèmes de la société. Mais qu'ils se trouvent au bureau ou avec des défavorisés qu'ils aident bénévolement, les membres de la communauté se rapportent toujours au cadre de soutien : la

prière ».

Denis Dumais fait remarquer que maintenant la spiritualité n'est plus uniquement l'affaire des célibataires. « La vie de famille est non seulement possible en communauté, mais elle a favorisé un épanouissement particulier chez mes enfants. En effet, ce que le père ou la mère ou le conjoint ne peut donner, on l'obtient toujours d'un autre membre de la communauté ».

On entre progressivement dans la communauté. Les premiers stades consistent en la fréquentation externe, puis interne d'une cellule de la communauté. Ce sont deux ans

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Family Viewing : La famille selon Atom

ISABELLE PERRAULT

Dans une chambre sombre et sordide, devant des lits alignés, des bouches pendantes et des yeux fixes, un téléviseur est allumé en permanence. Dans un appartement luxueux, seule la télévision sait réunir la perversité d'un homme, l'œdipe irrésolu de son fils et le désespoir honteux de sa maîtresse. Dans une agence d'appels érotiques, une jeune femme entraîne ses clients dans des "trips" masochistes. C'est par la superposition de ces trois mondes qu'Atom Egoyan nous présente

Family Viewing, un des films canadiens les plus intéressants et les plus innovateurs de ces dernières années. Le jeune réalisateur ontarien adopte un style saccadé et nous transporte abruptement d'une image à l'autre, comme d'un monde à l'autre. Les plans défilent, comme en proie à une éternelle indécision. Des liens fragiles se créent pourtant entre les personnages; une histoire se bâtit, naît de ces images disparates et de cet univers stérile.

Dans la chambre sombre et sordide d'une pension pour vieillards, deux vieilles femmes écoutent côte

à côte les quelques années qui leur restent à vivre. Dans un appartement luxueux, une jeune femme à la voix mielleuse excite un homme pour qu'il puisse faire l'amour à sa maîtresse. Le téléphone dans une main et le "remote" de la caméra vidéo dans l'autre, il enregistre ses ébats amoureux peu convaincants sur des cassettes d'où s'effacent doucement les souvenirs d'enfance et les seules images qui restent à un jeune homme de sa mère disparue. Dans un cimetière, une tombe sans inscription est fleurie à la fois par une fille éplorée et par un beau fils repentant qui ne se connaît que

par la résonnance de leurs voix dans un appareil téléphonique. Autour d'eux une histoire complexe se bâtit, essoufflante, presque effrénée. Les événements s'entrecroisent, s'entrechoquent et éclatent, passant sans cesse d'une douloureuse passivité à une intensité dramatique soutenue.

Family viewing est un film touchant par son manque d'actualité et l'innocence de son drame. Les plaies sociales, la stérilité d'un monde informatisé, l'injustice et l'incommunicabilité des êtres, ne servent que de toile de fond à un drame presque candide:

l'attachement excessif d'un jeune homme à sa grand-mère. L'histoire captive, le sujet déroutant, l'humour et le cynisme amusent et effrayent.

Un film à voir pour tous les amateurs de bon cinéma. Récipiendaire du prix ALCAN 87, primé au *Festival of Festivals*, au Festival du film de Toronto et au Festival du nouveau Cinéma, le deuxième d'Atom Egoyan, *Family Viewing* est présenté au Cinéma Bogart.

Le McGill Daily français
co-rédacteur-trice Pascale Alpha, Pierre Cam
rédactrice nouvelle Isabelle Clément
rédactrice culturelle Pascale Fournon

...Oasis

Suite de la page 31

de proche observation de la vie commune, d'apprentissage de l'héritage historique de la communauté. Vient ensuite la probation, étape au cours de laquelle l'aspirant se fiance au groupe. Ce n'est que six mois ou un an plus tard qu'il s'engage enfin comme membre. Cette intégration lui aura permis de vérifier son attachement profond aux autres membres et possiblement de discerner sa vocation quant au célibat ou au mariage. Aussi pour l'instant, on ne s'engage que pour trois ans, renouvelables.

Denis présente les quatre lignes maîtresses de l'engagement au sein de la communauté du désert.

« Il s'agit d'abord de mener une vie simple. Et de partager nos biens. Tous contribuent à la caisse commune par leurs revenus personnels et les ressources sont redistribuées d'après les budgets de chaque famille et de chaque célibataire. Les nécessiteux ont droit au surplus des défavorisés. Il n'y a pas de parasites car, à chacun selon ses besoins, à chacun selon ses capacités ».

« Chacun s'engage à glorifier Dieu par son corps. On prend soin de son propre corps par l'exercice en plein air et une saine alimentation (on consomme peu de viande dans le groupe de Montréal). Prendre soin du corps du conjoint également. Ne pas le considérer comme un vulgaire. Cela revient à vivre la chasteté. C'est évidemment différent de l'abstinence ».

« Nous nous engageons à l'obéissance en répondant avec enthousiasme aux demandes de la communauté. Dans un contexte de co-responsabilité ("Mêle-toi de mes affaires, je me mêlerai des tiennes"), on se soumet à la correction fraternelle. Le Christ nous parle à travers les autres. »

« Enfin, le dernier engagement se définit dans la prière. Chaque matin, on prie ensemble avec les textes de l'Église, mais aussi avec la spontanéité et l'inspiration des charismatiques et dans le silence. Car les moines doivent être bien armés pour quitter le monastère et "affronter le trafic" ».

Denis conclut: « Que notre prière soit autonome ou commune, vécue au cœur du monde ou à la chapelle, elle est la source d'eau claire qui alimente l'oasis. Pour les voyageurs épuisés du désert, cette oasis regorge alors des fruits de la spiritualité: fraternité durable et dévouement envers les autres ».

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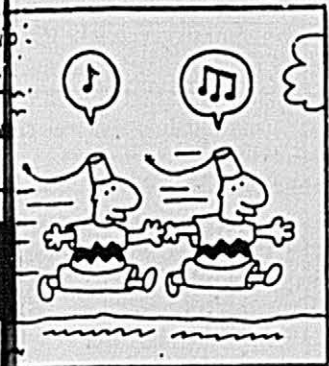
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Québec

Hors des italiques: l'hétérosexisme

CHRISTOPHE PARK

Parler du discours gai est loin d'être la prérogative des gais et lesbiennes; nombre de personnes hétérosexuelles (hétéros) qui peuvent vivre ou travailler avec des personnes gaies le font aussi. Mais



ce sont eux qui le plus souvent sont l'objet de critiques frustrantes quant à la justesse de leur propos. Il n'est pas étonnant en parler sans offenser personne et faire plaisir aux gais et lesbiennes enragés?

Cette frustration manifeste une position d'esprit particulière qui est selon moi de l'hétérosexisme. Calqué sur le modèle du mot *homophobie* (d'homosexuel et -phobie), le mot *hétérosexisme* implique une forme de sexisme créée contre toute personne gaie, comme contre toute communauté par un ou plusieurs individus appartenant à des communautés hétéros. Ici, il s'agit d'abord de l'imposition de l'uniformité qui est symptôme de l'hétérosexisme. La volonté de ces personnes bienveillantes est de ne pas offenser personne, de tenir un discours propre à satisfaire la communauté gaie dans son entier.

Avec la percée du mouvement contestataire des femmes et des hommes gais en 1969 et son apparition de plus en plus évidente dans les médias, il est naturel dans un premier temps de rassembler sous

une identification commune les personnes homosexuelles. Mais l'état minoritaire de ce groupe et son homosexualité n'impliquent pas son homogénéité. Peu nombreux, dix pour cent, nous dit-on, et encore... Mais si 700 000 de ces personnes peuvent, par l'effet d'une solidarité politiquement et stratégiquement nécessaire, se rassembler devant le Capitole de Washington pour réclamer que la loi, sinon la société, reconnaisse leur plénitude humaine, ils ne méritent pas qu'on ignore leur diversité de genre et de culture.

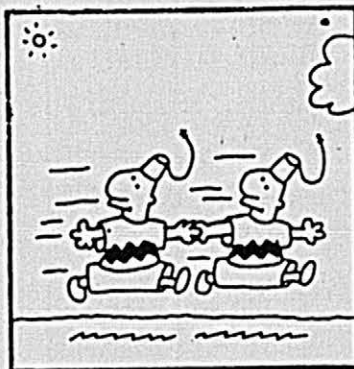
(Ho) homos, adjectif masculin. Il existe aussi au féminin, (hê) homê et au neutre (to) homon... Quelle diversité! Surtout pour un mot qui veut dire « semblable ». L'adolescent(e) élevé(e) comme il est de coutume dans un contexte d'hétérosexualité obligatoire (pensez au nombre de collégien(ne)s innocent(e)s qui ont pu lire le no. 94 de la revue *Croc*, Spécial gai, et en lire les *Fiches fifs*, pp 16-17), et qui découvre son/homosexualité a de fortes chances d'être frappé(e) et même dérouter(e) par la diversité qu'il y rencontre.

L'ignorance. Les gais sont souvent décrits comme un groupe très branché. C'est possible. Il est aussi possible que cette qualification cache une ignorance respectueuse ordinairement réservée à des groupes comme le clergé, l'armée... « Je ne connais pas, mieux vaut ne pas y toucher » s'inverse en « je n'y touche pas, mieux vaut l'ignorer ». Si on a le culot de voir en l'être humain un animal doué de raison, comment justifier une attitude pareille? L'hétérosexisme, comme l'androsexisme, est souvent mû par l'ignorance. La pornographie hétérosexuelle masculine, qui présente souvent des scènes de sexualité entre femmes sous le

vocabulaire factice « amour lesbien », est un triste et risible exemple de cette ignorance. Au risque de décevoir nombre de mes lecteurs, le godemichet ne fait pas obligatoirement partie de la sexualité lesbienne.

De là, passons à une troisième manifestation de l'hétérosexisme: la banalisation de la condition gaie au niveau exclusif des relations sexuelles. Lorsque les premiers cas de sida se sont déclarés chez les américains gais, on a discuté avec exagération sur l'intensité et la fréquence de leurs rapports sexuels qui accéléreraient la transmission du virus. Ce sensationnalisme n'a rien fait pour dissiper la réputation de jouisseurs inconscients dont les gais souffraient déjà.

La poétesse de Lesbos, Sapho, a certes entretenu des relations amoureuses avec des femmes mais cela ne l'a pas empêchée, elle



comme tant d'autres, de former des relations économiques et procréatives avec des personnes de l'autre sexe. De tels exemples, associés à ceux d'autres personnes plus contemporaines comme Virginia Woolf, ne devraient-ils pas servir à nuancer la définition de l'existence gaie vers une sphère moins génitale et plus culturelle, économique?... On ne peut donc pas se permettre d'ignorer la diversité du monde

lesbien et gai mais si l'on s'intéresse aux produits de son discours et à sa rhétorique, comment prétendre tenir un argument qui puisse se flatter de n'offenser personne faute de plaire à tout le monde?

La critique américaine Ann Ferguson dit: « La plupart des sociétés connues ont eu une certaine forme de pratique homosexuelle légitime ou tout au moins espérée, malgré la forte persistance de l'hétérosexualité culturellement obligatoire, mais nous ne pouvons pas conclure de là que les individus au sein de ces sociétés possédaient une identité homosexuelle telle que ce concept est actuellement compris. » (« De l'hétérosexualité obligatoire » in *Feminist Theory*, ed. N. Keohane et al., U. of Chicago Press). Ceci indique à quel point tout jugement doit être parfaitement contemporain s'il est porté sur l'expression gaie.

Tout jugement porté est nécessairement arbitraire à moins de se matelasser d'exceptions de conditions, de *mutatis mutandis* etc. d'où l'impossibilité d'éviter la critique de ses opinions. Mais une opinion, sur le discours gai ou autre, sera d'autant plus acceptable si elle est munie d'un bagage de connaissances pratiques ou théoriques sur le sujet. Il se trouve que le discours gai est irrévocablement immédiat, de là la nécessité pour ceux et celles qui voudraient en traiter, de suivre ses nombreuses et fréquentes mutations.

Pour conclure, je voudrais, sans

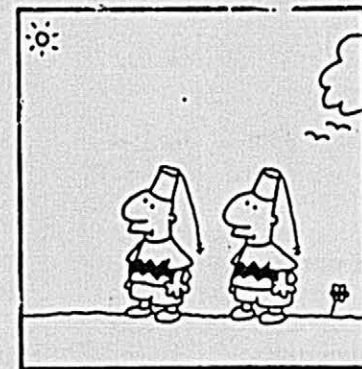
dogmatisme ou prétention exhaustive, lancer ces quelques conseils à ceux et celles dont on ne peut que féliciter la bonne disposition d'esprit à l'égard de leurs socurs lesbiennes et frères gais mais dont on doit critiquer les tropismes de leurs analyses (synthétisme, igno-



rance, banalisation). Comprenez que *homos* s'écrit aussi *homê*. Les lesbiennes défilent, s'associent, lient complicité et amitié avec les hommes gais mais leurs revendications ne sont pas les mêmes, ne fut-ce qu'à cause de l'ignorance volontaire à laquelle le fait lesbien a été, selon moi, soumis au cours de l'histoire, alors que l'amour entre hommes a

trouvé sous différentes formes le moyen d'exister et de se célébrer.

Historiquement, l'homosexualité est gênante... Sa voix se fait de plus en plus claire mais certains, à cause du passé la trouvent stridente. Les révolutions ne se faisant pas avec des gants de dentelle, il faut accepter que les véhicules de la libération gaie et lesbienne se trouvent d'abord parmi les plus marginaux des médias (journaux radicaux et revues n'excluant pas l'expression érotique comme la pornographie, manifestations, etc...). L'écrivaine féministe américaine Bell Hooks a observé que la théorie féministe se déplaçait des marges vers le centre...



Le terme gai(e) tel que je l'emploie en français est passé successivement des italiques aliénantes (« la rhétorique gay ») qui se réfèrent surtout à son étrangeté, à une graphie moins soucieuse de la pureté nationale et typographique (« un homme, une femme gay ») pour enfin être presque couramment utilisé avec la graphie française d'un substantif ou d'un adjectif normal au point d'en faire des calembours (cf. le titre de la revue « Gai pied »).

Est-ce là aussi une indication d'un mouvement se déplaçant des marges vers le centre qui préserve le choix de ces femmes et hommes d'une identité culturelle et d'une sexualité différentes?

Est-ce là aussi une indication d'un mouvement se déplaçant des marges vers le centre qui préserve le choix de ces femmes et hommes d'une identité culturelle et d'une sexualité différentes?

qui de payer vos études?

Le conflit actuel entre les étudiants et le gouvernement concernant le financement des universités et les bourses aux étudiants semble offrir aucune possibilité de compromis qui puisse satisfaire les deux parties. Pourtant une solution est possible, qui permettrait aux étudiants d'avoir leurs fonds et aux universités d'avoir leurs bourses, sans que les coûts du gouvernement en soient augmentés.

Par principe démocratique, l'éducation doit être accessible à tous. Elle est un droit et non un privilège. L'article 40 de la Charte canadienne des Droits et Libertés stipule que « toute personne a le droit, dans la mesure et suivant les termes prescrites par la loi, à l'instruction publique gratuite. »

L'accès à l'université n'est pas un privilège, mais on considère que la sélection à l'entrée des universités se fait en fonction du mérite et non pas des moyens - on doit assurer qu'aucune personne avec un niveau académique requis pour entrer à l'université n'en soit empêchée par des obstacles d'ordre

financier. C'est sur cette base que repose l'argument en faveur de la gratuité des études universitaires et aussi en faveur des bourses permettant aux étudiant(e)s moins aisé(e)s de subvenir à leurs besoins.

Cependant il semble que les discussions en cours entre le gouvernement, les étudiants et l'université arrivent à une impasse. Les universités sont sous-financées; bien des étudiants ne pourraient pas payer des frais d'université plus élevés; et le gouvernement a besoin de réduire ses coûts.

On pourrait mettre en place un fond étudiant basé sur un principe analogue au régime de rentes, et administré par le gouvernement provincial. Tout(e) étudiant(e) le désirant pourrait obtenir du fond de quoi payer ses études au complet, ainsi qu'une allocation pour pourvoir à ses dépenses personnelles. Une fois qu'il s'est établi sur le marché du travail, un montant serait automatiquement prélevé sur son salaire comme un impôt, proportionnellement au montant total de la bourse et à son salaire. Ces prélèvements seraient replacés dans le fond étudiant.

Le gouvernement devrait bien sûr, au départ, contribuer au fond, mais son financement serait graduellement assuré par les impôts de ses bénéficiaires. Par ailleurs, les universités pourraient augmenter leurs frais de scolarité et le gouvernement réduire le niveau de ses subventions.

Cette solution me paraît être non seulement la plus efficace pour le gouvernement et les universités, mais aussi la solution la plus juste pour l'ensemble de la société.

Elle éliminerait aussi de nombreux cas d'injustice qui sont causés par le système actuel: par exemple le cas des étudiant(e)s qui auraient besoin d'une bourse puisqu'ils ne veulent plus dépendre de leurs parents financièrement, mais qui ne peuvent en obtenir à cause du niveau salarial trop élevé de ces derniers.

Nous aurions tous accès à cette bourse et n'aurions plus à dépendre de nos parents pour quoi que ce soit: nous ferions nous-même en temps et lieu la contribution nécessaire à nos propres études, proportionnellement à nos gains.

MICHELLE CUMYN

Joyeux Nowell! Bonne Anne Nez!

(Gni! Gni! Gni! Nous sommes drôles)
de la part de toute l'équipe du Dailly français et
de Joe et Joanne, les grenouilles





DEPARTMENT OF ATHLETICS

CAMPUS RECREATION

McGILL INTRAMURAL SPORT PROGRAM

WINTER 1988

| SPORT | CATEGORY | COST | GAME DAYS & TIMES | LOCATION | LEAGUE PLAY BEGINS | Min. # of PLAYERS to register | Max. # of PLAYERS to register | REGISTRATION | CAPTAIN'S MEETING |
|---------------------|-----------------|-------------------|---|--------------------------|--------------------|-------------------------------|-------------------------------|---------------------------------|--------------------------------|
| Basketball | Men A & B Women | \$45.00 per team | Mon., 18:15 - 22:45 Sun., 09:00 - 15:00 | Currie Gym | Jan. 17 | 8 | 16 | Jan. 5, 09:00 to Jan. 11, 17:00 | Jan. 11, 18:15 Gymnasium 3 |
| Ball Hockey | Men | \$55.00 per team | Tues., 20:15 - 22:45 Sun., 09:00 - 18:00 | Currie Gym | Jan. 17 | 9 | 16 | Jan. 5, 09:00 to Jan. 11, 17:00 | Jan. 11, 18:15 Gymnasium 4 |
| Broomball | Men Co-Rec | \$70.00 per team | Sat., 09:00 - 17:00 Sun., 09:00 - 18:00 Mon., 17:00 - 22:00 | Molson Stadium Rink | Jan. 16 | 9 | 16 | Jan. 5, 09:00 to Jan. 11, 17:00 | Jan. 11, 18:15 Gymnasium 3 |
| Floor Hockey | Men | \$55.00 per team | Tues., 20:15 - 22:45 Sun., 09:00 - 18:00 | Currie Gym | Jan. 19 | 9 | 16 | Jan. 5, 09:00 to Jan. 11, 17:00 | Jan. 11, 19:15 |
| Innertube Waterpolo | Co-Rec | \$50.00 per team | Sat., 11:30 - 14:15 Sun., 09:00 - 15:15 | Currie Pool | Jan. 16 | 9 | 18 | Jan. 5, 09:00 to Jan. 11, 17:00 | Jan. 11, 19:15 Gymnasium 3 |
| Soccer (Indoor) | Men | \$50.00 per team | Sat., 09:00 - 17:30 | Currie Gym | Jan. 16 | 9 | 16 | Jan. 5, 09:00 to Jan. 11, 17:00 | Jan. 11, 18:15 Gymnasium 4 |
| Soccer (Indoor) | Co-Rec | \$50.00 per team | Tues., 20:15 - 22:45 Wed., 20:15 - 22:45 | Currie Gym | Jan. 20 | 9 | 16 | Jan. 5, 09:00 to Jan. 11, 17:00 | Jan. 11, 19:15 Gymnasium 4 |
| Squash | Men A & B Women | \$5.00 per player | March 18, 19, 20 | Currie Gym Squash courts | Mar. 18 | 1 | N/A | Mar. 8, 09:00 to Mar. 14, 17:00 | Draw Posted on March 16, 16:00 |
| Volleyball | Men | \$50.00 per team | Tues., 20:00 - 22:45 | Currie Gym | Jan. 19 | 8 | 16 | Jan. 6, 09:00 to Jan. 13, 17:00 | Jan. 13, 19:15 C.O.T.C. Lounge |
| Volleyball | Co-Rec | \$50.00 per team | Thurs., 20:00 - 22:45 Fri., 17:15 - 22:00 | Currie Gym | Jan. 21 | 8 | 16 | Jan. 6, 09:00 to Jan. 13, 17:00 | Jan. 13, 18:15 C.O.T.C. Lounge |

- In many sports space is limited -- registration is on a first come, first served basis.
- Please note that registration deadlines are strictly adhered to.
- A representative from each team must attend the captains' meeting for that sport.

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| Get Fit | Golf |
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| Weight Training Clinic | Skating |
| Individual Weight Training | Hockey I, II |
| Staff Aerobics | Staff Hockey |
| Low Impact | CPR Heartsaver Plus |
| Instructor Training | CPR Basic |
| Total Workout | CPR Re-Cert |
| RACQUETS | AQUATICS |
| Squash I, II | Aquacises |
| Squash Private | Diving |
| Tennis I, II | Stroke Clinic |
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| Shorinjiyu I, II | Maroon, Blue |
| Shotokan I, II | Green, Grey, White |
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PARIS - 4 DECEMBRE 86

Un mouvement, un mort

ERRE TORDJMAN

En France, le mouvement de novembre-décembre 86 mobilisa des centaines de milliers de jeunes ainsi qu'un mouvement de solidarité avec les classes prolétariennes, débouchant ainsi sur plusieurs appels à la grève générale qui firent capituler le gouvernement Chirac.

Les étudiant(e)s agissaient pour le retrait de la « loi Devaquet », visant à privatiser le système d'éducation français.

Seulement, les dirigeants des syndicats rejetèrent « toute

Ce gouvernement, ne l'oublions pas, est une coalition de trois partis de droite, dont l'un d'eux, ayant plus de 10% des voix à l'Assemblée nationale, est le très réputé Front national. Ce parti, dirigé par Jean-Marie Le Pen, et sans lequel Chirac n'aurait pu obtenir la majorité aux dernières élections, ne revendique rien d'autre que l'expulsion de près de deux millions de Français(es) d'origine arabe, ainsi que l'installation d'une dictature nationale-socialiste. Un discours peu rafraîchissant.

Succombant, d'une part aux

tout moment. De plus, la droite échaudait déjà des plans visant à privatiser les prisons ainsi qu'à diminuer la protection sociale. Toutes les instances des bureaucraties libérale, socialisante, et même communiste, n'estimaient pas la situation propice à la mobilisation générale. Cependant, nombre de mouvements trotskystes et libertaires présents dans les organismes universitaires et prolétaires appelaient à la grève générale. Les étudiant(e)s et lycéen(ne)s répondirent en masse à l'appel au soulèvement contre la coalition de droite, afin de préserver leur droit à l'éducation, les conquêtes sociales des travailleur(euse)s, ainsi que le droit à la dignité des immigré(e)s.

CONTRE LA RÉCUPÉRATION DU « MALENTENDU »

Ce que beaucoup de bureaucrates politiques ont appelé « a-politique » dans le mouvement de novembre-décembre 86, était plutôt une volonté de non-récupération : « Nous ne voulons pas que le mouvement soit récupéré ni manipulé », disaient les banderoles des manifestant(e)s. Les étudiant(e)s n'en allaient pas moins se presser par centaines de milliers aux portes de l'Assemblée nationale où le gouvernement leur annonçait qu'ils-elles avaient été induits en erreur. Il ne s'agissait que d'un malentendu, comme celui qui mena au meurtre du jeune Loïc Lefebvre par un CRS l'été précédent.

Le malentendu s'est donc exprimé par la décision, le 30 novembre, d'occuper les universités à partir du premier décembre jusqu'à la grande manifestation du quatre. Du premier au



coopérer. Le jeudi 4 décembre, Paris était le siège d'une des plus grandes manifestations de jeunes de l'histoire de France. Le cortège de manifestant(e)s s'étirait sur plus de huit kilomètres. Les délégué(e)s du mouvement, pendant ce temps, avaient, à l'Assemblée Nationale, fait part de leurs revendications au gouvernement qui semblait déterminé à ne pas abdiquer.

Mais la manifestation prit soudain un nouveau tournant. Des agitateurs — comprendre policiers en civil — se mirent à lancer des pavés aux CRS qui aussitôt attaquèrent violemment la foule avec des jets d'eau puissants et des tirs de grenades lacrymogènes. Alors une grande partie de la foule refusa de se disperser face aux attaques juridiques et militaires du gouvernement Chirac. Cinquante mille de ceux(elles)-ci se réfugièrent au Quartier Latin où ils(elles) furent poursuivi(e)s par le « peloton voltigeur », des policiers

emparé de Malik Oussékine, 22 ans et d'origine arabe, qu'ils achevèrent aussitôt. La presse venait de révéler la collaboration de jeunes fascistes avec la police. Les parents des milliers d'élèves qui avaient manifesté étaient tous consterné(e)s par la répression mise en œuvre par le gouvernement qu'ils(elles) avaient élu. Les représentant(e)s de l'Assemblée nationale tuaient leurs enfants! C'est alors que le gouvernement se sentit en danger, car la classe ouvrière avait donné son soutien inconditionnel au mouvement étudiant.

LE GOUVERNEMENT CAPITULE

Le lendemain, samedi 6 décembre, François Mitterrand, président de la République, intervint sur la deuxième chaîne nationale, il appelle à « la paix sociale » et à « l'unité nationale. » A 21 heures, après avoir reçu Chirac à l'Élysée, le projet de loi allait être retiré. Mais le mouvement ne s'était pas démobilisé pour autant. Le 8 décembre, le Comité de coordination national déclara, avec l'appui de la classe ouvrière, une journée de deuil national pour Malik Oussékine, ainsi qu'une grève générale et une manifestation pour le mercredi 10 décembre.

Bien que cette manifestation fut encore « a-politique », elle eut le soutien de la plupart des syndicats, ainsi que celui des étudiant(e)s venu(e)s de Grande Bretagne, de Hollande et de Belgique. Le 8 décembre, Mitterrand fit savoir qu'il avait accepté la démission de Devaquet à la demande du gouvernement. Cependant, Pasqua, ministre de l'Intérieur, annonça qu'il allait poursuivre TF1 en justice pour ses reportages sur le mouvement étudiant.

TF1 est aujourd'hui privatisée, et les intérêts privés semblent avoir acquis une plus grande partie du secteur économique et institutionnel français, limitant ainsi l'aspect démocratique des élections présidentielles qui auront lieu en mai prochain.

« Nous ne voulons pas que le mouvement soit récupéré ni manipulé. »

stratégie de confrontation politique. » La bureaucratie sociale-démocrate voulait à tout prix éviter des événements semblables à ceux de mai 68, qui avaient presque soulevé la classe ouvrière en France.

De même, du côté du mouvement étudiant, aucune des instances dirigeantes ne semblait prête à avancer un programme social.

La grève générale des étudiant(e)s français(es) débuta le lundi 24 novembre pour exiger le retrait total du projet de loi Devaquet. Cette loi visait à privatiser les conseils d'administration universitaires, permettant à ceux-ci d'augmenter les frais d'inscription du simple au double, ainsi que d'imposer une nouvelle sélection limitant le choix d'études aux étudiant(e)s français(es). Le projet de loi avait déjà été voté au sénat le 30 octobre, le débat à l'Assemblée Nationale étant prévu pour le 4 décembre.

Le 22 novembre, l'UNEF-ID (l'Union nationale des étudiant(e)s de France — indépendante et démocratique) convoqua des États généraux à la Sorbonne, Paris V. Les délégué(e)s élu(e)s en Assemblée générale votèrent pour une grève générale débutant le 24 novembre ainsi qu'une manifestation nationale le 27. Un Comité national de coordination fut formé sur le principe de cinq représentant(e)s par université. Le lendemain, à l'appel d'un syndicat des enseignant(e)s, la FEN, plus de deux cent mille personnes manifestèrent à Paris. Cette manifestation regroupait aussi des membres d'autres organismes tels que la Ligue des droits de la personne et S.O.S.-Racisme.

Ces manifestations avaient eu lieu dans un contexte général de politique oppressive de la part du gouvernement de droite de Chirac. Ce gouvernement avait été élu huit mois auparavant, le 16 mars 1986.

pressions de l'extrême-droite, d'autre part à ses propres intérêts, le gouvernement Chirac était alors en train de procéder à la privatisation de 65 entreprises nationales et à la révision du code de la nationalité. Cette dernière révision visait à ne pas accorder automatiquement la nationalité française aux enfants né(e)s sur le territoire, mais de parents étrangers, permettant ainsi leur déportation, comme celle des 101 travailleur(euse)s Malien(ne)s qui furent traqué(e)s par la police puis enchaîné(e)s afin de les renvoyer dans leur pays. Il faut aussi noter que la jeunesse en France représente huit millions de personnes âgées de quinze à vingt quatre ans, dont neuf cent mille sans-emplois, et que six cent mille d'entre eux ne reçoivent aucun soutien de l'État.



Une des plus grandes manifestations de jeunes.

Le gouvernement Chirac avait aussi passé des lois pour « délier les mains des employeurs », visant à instaurer des programmes d'emplois précaires à temps partiel pour les jeunes. Les employé(e)s non-syndiqué(e)s pouvaient faire l'objet de licenciement arbitraire à

quatre décembre, des milliers de jeunes, en collaboration avec des ouvrier(ère)s, rassemblèrent les fonds nécessaires à payer le transport de plus d'un million de jeunes. Beaucoup d'entre eux se rendirent à Paris sans même payer leur train, les contrôleurs décidèrent de

à moto armés de gourdins.

L'ASSASSINAT DE MALIK OUSSÉKINE

Le lendemain, le vendredi 5 décembre, le peloton voltigeur pris d'assaut la Sorbonne et la vida de ses occupant(e)s à coups de matraques. Vers minuit, ils s'étaient

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feature

Waiting for the BLACKSHIRTS

Calling the American government a 'fascist dictatorship' is a propaganda tactic normally associated with Iranian extremists and the lunatic-fringe domestic left.

But a growing school of credible American intellectuals is contemplating just such a possibility—that the American government is slowly evolving into a neo-fascist state.

by Joe Heath

'Neo-fascist'—because such thinkers are beginning to realize that the future society unfolding before us is less similar to the totalitarian visions of George Orwell and more akin to the system of indoctrination and manufactured consent envisaged by Aldous Huxley.

In 1946, Huxley wrote, "There is, of course, no reason why the new totalitarianism should resemble the old. Government by clubs and firing squads, by artificial famine, mass imprisonment and mass deportation, is not merely inhumane, it is demonstrably inefficient."

"A really efficient totalitarian state would be one in which the all powerful executive of political bosses and their army of managers control a population of slaves who do not have to be coerced, because they love their servitude."

According to City University of New York Professor Bertram Gross, those who watch anxiously for a resurgence of black-shirted, swastika-clad vandals will be disappointed. A new fascist state would be "as American as Madison Avenue, executive luncheons, credit cards and apple pie."

In 1972, William Shirer, author of the monumental text, 'The Rise and Fall of the Third Reich', told the Los Angeles Times, "America may be the first country in which fascism comes to power through democratic elections."

A neo-fascist state would develop through high-level subversion of the democratic process. According to political scientist Murray B. Levin, "No truly sophisticated proponent of repression would be stupid enough to shatter the facade of democratic institutions."

Writing in the University of Illinois publication 'Educational Theory', Clarence J. Karier argued that the United States has not developed the educated and opinionated public required to keep government responsible to the people.

In 1960, two American social scientists, James Prothro and Charles Grigg, conducted a survey of Americans' understanding of democratic principles. They found very little consensus. "Only those with a record of political activity tended to reflect democratic values. Majorities expressed the 'undemocratic' attitude on about half of the statements." Subsequent studies corroborated the finding that a sizeable proportion of the American public held decidedly undemocratic beliefs.

Herbert McClosky, in his now

classic study "Consensus and Ideology in American Politics," found considerable evidence to support Prothro and Grigg's findings. However, he wrote, "Our first and most obvious conclusion is that contrary to the familiar claim, a democratic society can survive despite widespread popular misunderstanding and disagreement about basic democratic and constitutional values."

"Our present research clearly confirms that the men and women who express 'patriotism' in extreme or chauvinistic form usually have the least knowledge and understanding of democratic ideals, institutions and practices," he wrote.

McClosky argued that public apathy lends support to democratic

YOU'VE WAITED LONG ENOUGH, CAPTAIN. THE TIME HAS COME FOR YOU TO TURN AND FACE YOUR GREATEST FOE...



institutions. "Democratic viability is, to begin with, saved by the fact that those who are most confused about democratic ideas are also likely to be politically apathetic and without significant influence."

The greatest expression of this apathy is at the polls, where no president since Nixon has received more than a 30 per cent popular mandate. American political scientists Thomas Dye and Harmon Zeigler commented, "It is the irony of democracy that the responsibility for the survival of liberal democratic values depends on elites, not masses."

According to Karier, "These political scientists recognized and worried about the failure of mass industrial societies to develop a more democratic governing public. They believed they saw instead a society governed by elites holding democratic values with a large number of voters standing outside the active political arena harbouring undemocratic values and beliefs. This latter group might be activated through the appeal of charismatic leadership. It was just this kind of population in Italy and Germany in the 1920s and 1930s that got into politics and brought

Mussolini and Hitler to power.

"Although no one used the term, these American political scientists were really discussing the possible emergence of an American fascism."

Although violating democratic rhetoric in public is highly taboo in American society, some political scientists have openly argued in favour of limiting popular input into government policy. Samuel Huntington, in a brief presented to The Trilateral Commission in 1975, said America currently suffers, "an excess of democracy." He argued that communist threats, unemployment and frustrated social aspirations can best be met with less, not more democracy. "Democracy will have a longer life," he wrote, "if it has a more balanced existence."

Many critics have attacked the American public school system for not providing citizens with the education required to understand and participate in the political system.

During the 1930s and 40s, the leading intellectual exponent of fascism in America was Lawrence Dennis. In an essay entitled 'Education—tool of the dominant elite', he outlined his philosophy of education, but without ever using the term 'fascism'.

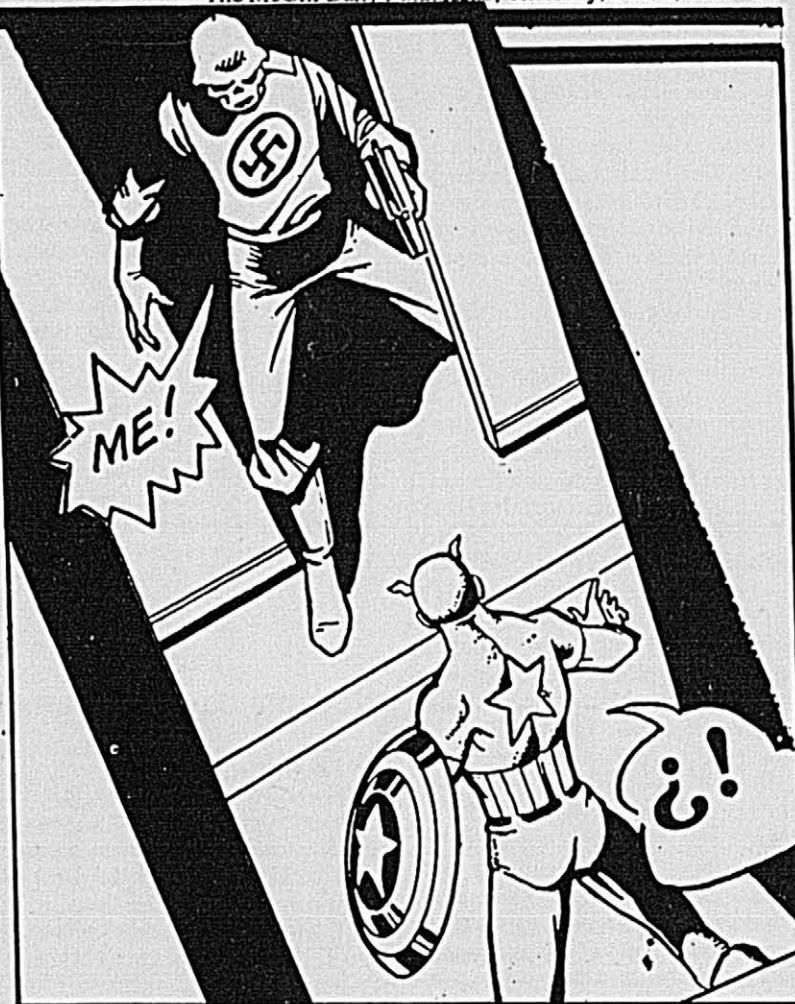
For over 26 years, Karier asked secondary school teachers to read the essay and answer several questions. "Approximately 85 per cent of the teachers who read and discussed this essay, not knowing that he was a confirmed fascist, came to conclusion that while they did not like what he said and found he repeatedly offended their democratic sensibilities, he 'realistically' described the way we actually operate our schools."

"These teachers were willing to admit that students in their schools were not encouraged to think critically about the social system but rather were encouraged to fit into the value system that the prevailing elite had fashioned. Thus in spite of all the rhetoric about an education for democratic citizenship, what actually took place, from the standpoint of those teachers, was an education for conformity which carried an implicit fascist message," argued Karier.

Beyond the education system, critics also blame the American mass media for censoring alternative opinion and inhibiting rational debate through subtle indoctrination techniques.

America's foremost media critic, Massachusetts Institute of Technology Linguistics Professor Noam Chomsky, argued that the harshest mainstream critics of government policy actually re-inforce the system of indoctrination.

Chomsky illustrated this point with the story of Soviet dissident radio broadcaster Vladimir Danchev. In May 1983, Danchev condemned the Soviet invasion of Afghanistan on air, and called on



the rebels to resist. He was taken off the air and sent to a psychiatric hospital. What was particularly remarkable about this case, according to Chomsky, was that Danchev referred to an invasion. In official Soviet history, there is no such thing as an 'invasion' of Afghanistan.

In the West, this incident was considered a vision into the world of 1984. Implicit in the condemnation of the Soviet government's actions was a self-congratulatory 'it can't happen here' attitude. No American journalist has ever been sent to a psychiatric hospital for calling an American invasion 'an invasion'. Yet Chomsky argued that this is because no American journalist has thought to mimic Danchev's actions.

In 'The Manufacture of Consent', Chomsky wrote, "For the past 22 years I have been searching to find some reference in mainstream journalism or scholarship to an American invasion of South Vietnam in 1962 (or ever), or an American at-

It is necessary to establish a framework for possible thought that is constrained within the principles of the State religion," wrote Chomsky.

"The critics reinforce this system by tacitly accepting these doctrines and confining their critique to tactical questions that arise within them, they must accept without question or inquiry the fundamental doctrine that the state is benevolent, governed by the loftiest intentions."

Chomsky argued that the governing elite preserves this class of critics to re-inforce their doctrine. If the 'harshest' critics adopt government premises, the ordinary person will not feel qualified to disagree.

According to Chomsky, "This is a system of thought control that was not perceived by Orwell, and is never understood by dictators who fail to comprehend the utility of indoctrination of a class of critics who denounce the errors and failings of the leadership while tacitly adopting the crucial premises of state doctrine."

No truly sophisticated proponent of repression would be stupid enough to shatter the facade of democratic institutions

tack against South Vietnam, or American aggression in Indochina—without success. There is no such event in history. Rather, there is an American defence of Vietnam."

"All of this illustrates very well the genius of democratic systems of thought control, which differ markedly from totalitarian practice. Those who rule by violence tend to be more behaviourist in their outlook. What people may think is not terribly important, what counts is what they do."

"Democratic systems are quite different. It is necessary to control not only what people do, but also what they think. Since the state lacks the capacity to ensure obedience by force, thought can lead to action and therefore the threat to order must be encased at the source."

And while social and political scientists are watching and interpreting these disturbing social trends towards indoctrination, militarism and exclusion from the democratic process, they are not the only ones concerned. According to one American political scientist, the American public at large is also deeply concerned with the possible rise of fascism in the United States. In a series of in-depth interviews totalling 20 to 25 hours per person, Kenneth Dolbear found most respondents fearing some future despotism.

"The most striking thing about inquiring into expectations for the future is the rapidity with which the concept of fascism (with or without the label) enters the conversation," he reported.

Vanunu Defended

To the Daily,
re: Lorne Beiles' letter to the editor,
November 30th)

Perhaps Mordechai Vanunu is a traitor to his country. I don't think so personally. I think that he has performed a great service to the world by revealing Israel's nuclear capacity, a capacity previously denied. Would Mr. Beiles react the same way if a Soviet scientist revealed that the USSR was stockpiling lethal biological weapons that would only work on Americans because the Soviet government has been slowly feeding its citizens the antidote (a silly scenario but it gets my point across)? Mr. Beiles' arguments are full of holes. To say that "no one has the right to sabotage the policies of a democratically elected government" opens a can of worms that cannot be easily sealed. If Mr. Beiles is correct, then the policies of the "democratically" elected governments of Hitler, Marcos or Duvalier are beyond reproach. Would Mr. Beiles condone a trial for treason of a Nazi officer who spoke against and revealed to the world the existence of the gas chambers? However, don't get me wrong here. I'm not equating Nazi atrocities to Israel's nuclear arsenal. All I'm saying is that a man can be a traitor to his country and a hero to humanity and should be treated as such, not as a criminal to be whisked away by covert means.

Titi Nguyen
U1 Occupational Therapy

Drumbl attacked

To the Daily,

Thank you madame speaker. This letter is being written for three reasons: the first is that Mark Anthony Drumbl, in his letter of Nov. 26, is speaking exactly like a debater; secondly, he is wrong; and thirdly, he is an idiot. In opposing the promotion of gender-neutral language, he has written a letter which he might well use in a "member of the opposition" speech.

He has reduced the argument to an all or nothing dichotomy, and then has opted for the nothing side. However, this dichotomy has never existed save in the mind of Drumbl and minds like his. In short, he has refuted an argument entirely of his own construction. His refutation consists of the argument that since gender bias in English is so deep-rooted, we should not try to fight it on any level.

While Drumbl considers his extension of the feminist argument absurd, he has merely shown his own ignorance of the issue by ignoring the fact that it is not a joke. While he thinks that he is making an eloquent argument, he has merely made public his own superficial grasp of feminism, which is by its nature a radical philosophy in that it intends to destroy even deep rooted oppression which Mr. Drumbl would have us ignore.

His statement that the policy of the Women's Union is "ridiculous, trivial, petty and juvenile" is its own refutation. If the issue were so unimportant, why would Mr. Drumbl be so upset about it? Language is powerful and important as Mr. Drumbl shows in his letter. By characterizing the use of gender neutral language as "anti-male rhetoric," he shows his own fear of giving up the dominant position in language. By using phrases such as "I would posit the conclusion that..." he is trying to associate himself with the voice of 'rational academia'. It is precisely because this voice is male in its construction and in its power relations that feminists wish to change it.

Finally, who is this man to be telling feminists where they should be focussing their attention? He obviously does not consider himself a feminist; why does he feel he has a right to dictate

their actions? Women at the Women's Union fight oppression on many levels, including the oppression of sexist language in the classroom. These women are the ones feeling this oppression; they are the ones with the right to define it.

Not only is Drumbl's argument and analysis wrong, his mode of argument and his language are inappropriate. Perhaps Mr. Drumbl should focus his attention on games where this behaviour is appropriate; such as debating, and confine his argument to the subject which he knows about, acid rain and the World Court. If he means to persist, he should read Anne Kothawala and Steven Peck's letter of the same date. It was both intelligent and a joy to read.

Sarah Cross
BA 1987
Simon Ladell
Concordia, U1

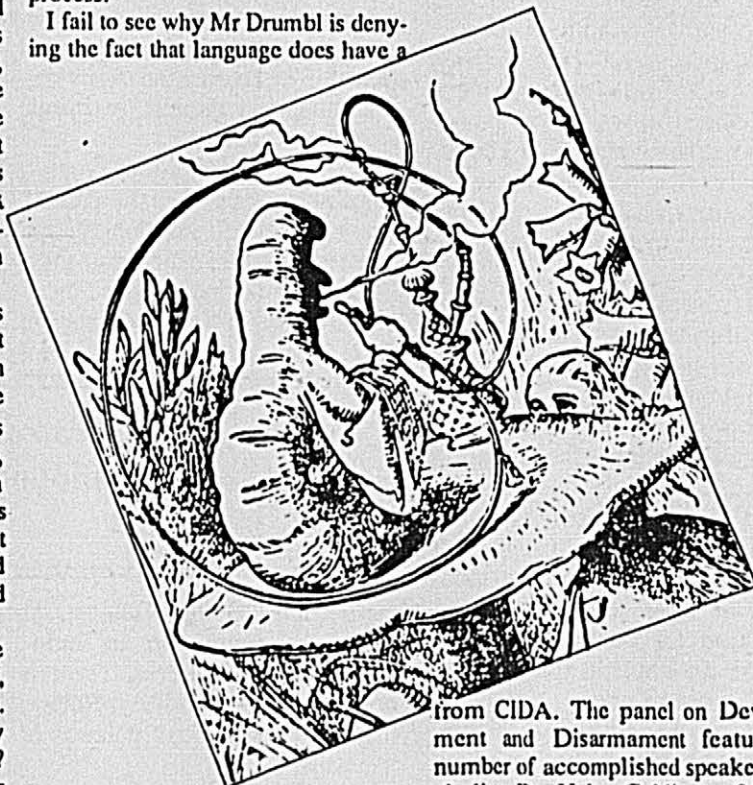
Not your day, Mr. Drumbl

To the Daily,

It is saddening to see that the Women's Union's attempts to promote gender neutral language are meeting with such resistance in the name of 'common sense.' Perhaps the worst of the high-flying, death-defying feats of illogic come to us from Mark-Anthony Drumbl (Daily, Nov. 26).

Mr. Drumbl first uses what he calls a "twisted line of reasoning" and reached the conclusion that the words 'woman' and 'female' are themselves degrading to women. He then proceeds to advise the Women's Union to "clean up its act" before criticizing others. His attitude seems to be the following: 'you women already have a few words and you cannot even deal with them properly. Why should you be given any more?' The implication is that women, men, cows and iguanas are somehow responsible for the words that refer to them, which is absurd. Besides, the Union sees the futility of an independent attempt to change 'their' words, and is to be congratulated for reaching out to involve everyone in the process.

I fail to see why Mr Drumbl is denying the fact that language does have a



significant effect. In this case, it colours our perceptions, rigidifies our anachronistic attitudes, and preserves them for future generations. Despite what some may think, discrimination does not have to be visible to be "genuine."

Even if this were not so, the Women's Union campaign is a wonderful way to raise consciousness, to force us to re-examine our reason ideas on this and related questions. But there is a more important reason to support it: if a great number of women feel excluded from the language that is in some sense the property of everyone, that in itself should be enough to make us all consider changing it for the better. Or am I

just being "ridiculous, trivial, petty and juvenile?"

Bruce Morrison
MA 1

Remember Wiesel's Words

To the Daily,

Elie Wiesel's words shook my conscience as he eloquently spoke, as can only a man who has suffered, at the opening plenary of the Raoul Wallenberg Forum on Human Rights. The memory passed his lips and magnetized the audience. He made no attempt to describe the nightmares of the past, they transcend any verbalization. Instead, his piercing words were reminders: Remember human rights, remember the Nuremberg precedent which instituted the ability to distinguish evil and good and lastly remember the pension of law by humankind. Memory... memory... memory... He verbally put me behind bars when he condemned indifference.

Death and crime are not nearly as evil as indifference. Too easily, too swiftly, we deem ourselves as insignificant. 'Too easily, too swiftly we can accept the comfort of our lives and are indifferent to the brutalities of present regimes. We as humans must interfere to ensure a justice which appeals to a higher order. Without this hope, humanity will despair. Without idealists, we are simply passive, indifferent. Memory... memory... memory... Remember human rights and our collective responsibility.

Jillian Cohen
BA U3

Caldicott criticized

To the Daily,

McGill International should be congratulated for organizing another successful public conference on development themes following last year's standing room only crowd to hear Margaret Catley-Carlson

from CIDA. The panel on Development and Disarmament featured a number of accomplished speakers, including Dr. Helen Caldicott of *If You Love This Planet* fame. The talks were all emotional, as they should be on this topic, and the most direct orator was Dr. Caldicott with her theme that "every life is as sacred as yours." Unfortunately to my mind, she spoiled the mood with her extreme anti-male, anti-capitalist analysis. As a tactic this approach can be effective because it gets media attention. But it also has the negative result of alienating potential allies and making things more difficult for people such as those from CIDA actually working in the field. Has Dr. Caldicott never met a Third World male capitalist, perhaps? The simplistic good/evil analysis is fundamentally as

useless on the left as it is from President Reagan on the right. While the ideologies of the North debate, the South continues to starve.

Even if she does nothing more than the *If You Love This Planet* film, Dr. Caldicott will have made a significant contribution to the disarmament movement. On real-life development matters, however, David MacDonald has probably saved more lives than she has.

Maureen Irish



Low-level flights threaten Labrador Natives

To the Daily,

First, congratulations on your Native Issue, particularly the timely articles written on the Lubicon Lake Band and McGill's involvement with them. It is important to realize that "oppression" and "genocide" are not limited to other countries. These things are happening right here in Canada, even closer to home than we might think.

While the Lubicon Cree fight for rights to their land, native groups in Labrador and northern Québec are fighting for the air over their land. Since 1980, the Royal Air Force and the West German Luftwaffe have used the sparsely populated areas around Goose Bay for testing low-altitude fighter planes. (These aircraft fly at an altitude of around 30 metres. Transport Canada prohibits civilian airplanes from flying at altitudes less than 2000 feet.) This represents, for Canada, a cheap contribution to NATO, which is deciding on whether to invest, by the 1990's some \$500 million for the expansion of the airport at Goose Bay, and the creation of a Tactical Fighter Weapons Training Centre there. The impact this will have on the area's ecological and cultural life is under study, but the results of these studies will not be out by the time NATO's decision is reached. (However, the impact of low-level flights themselves have been studied. Such flights produce extreme noise, dangerous exhaust emissions and scare animals into a frenzy.)

While the proposed base would pump a lot of money into the regional economy, many of the jobs created would be temporary—during the initial construction phase. Also the best jobs would almost certainly go to outsiders with technical training. But perhaps the biggest danger lies in the military's obsession with secrecy. It will be very hard for civilian observers to get an accurate picture of what's really happening if Goose Bay is hidden under a cloud of red tape.

Jennifer Relswig
U3 Science

Other departments feminism-free

To the Daily,

In an article appearing in the Daily, Nov. 3rd, Evelyn Ligale states that "Political Science is the only department in McGill's Faculty of Arts not offering any feminist courses as part of

its regular curriculum." This is untrue. A short perusal of McGill's Faculty of Arts calendar reveals that Linguistics, German, Industrial Relations and Art History are some other departments not offering a feminist-related course. The importance of having such a course in these departments is indisputable; for example, in Linguistics, a feminist course could examine the effects of male-oriented language on society. It is obvious, therefore, that Political

Science is far from being the only department prevented, through underfunding from offering the courses that they might like to have. In fact, in terms of student-teacher ratios, they are not even the worst-underfunded department. It is essential that a correct picture of the situation be represented since underfunding affects the entire Arts Faculty and the solution to the problem certainly does not lie in the misrepresentation of fact.

Laura Groves
U3 Arts

Vanunu defended, sort of...

To the Daily,

In Israel there are two major trials going on right now. One is the trial of John Demjanjuk, the man accused of being the sadistic Ivan the terrible. The other is Mordechai Vanunu, the man who "has committed treason against his fellow Israelis" and that Israel "has reacted to this in ways that any sovereign democracy would."

Lorne Beiles made two positive noteworthy points in her letter. First, Israel is a democratic country. Second, "no one has the right to sabotage the policies of a democratically elected government." This I agree with.

As a member of the Hillel Israel Public Affairs Committee I would expect Ms Beiles to write a letter supportive of Israel. However, it should be pointed out that no liberal democratic country, including Israel, have always behaved as saints. It was soldiers who served this "democratically elected government" that permitted a Lebanese militia to enter two Palestinian refugee camps, Sabra and Shatila. Hundreds were massacred by the militia. Agents working for this "democratically elected government" kidnapped Vanunu and this government now refuses Vanunu an open trial. It is the "democratically elected government" that has so far refused to acknowledge the lands seized by hundreds of thousands of Palestinian Arabs and has so far refused compensation. The prime minister of this "democratically elected government" once in his past employed methods he now condemns when it's used against his country.

Israel has a right to defend itself. Israel has a liberal democratic system superior to what the Arabs presently have. Israel may have the right to try Mordechai Vanunu, but let's not forget that Israel is as hypocritical as the rest of us.

Richard Proulx
U1 Arts

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Wanted: concise, complete notes on Naylor's 154-211D course [Economic History of Canada] I'm a little behind. \$10 for one week's use. Call Alex; 848-0552 after 11pm.

Thanks a lot to the honest person who returned my wallet at MacLennan Library -- you saved me from quite a hassle -- Merry Xmas.

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Attention photographers: the McGill Photo Society will be holding its 10th Annual Photo Contest/Exhibition on March 14 - 25. Submissions are now being accepted for judging in our office, rm B-06. Deadline for submissions is February 14th, 1988. For more info. Stop by the office or call 848-0028.

St-Martha's in-the-basement weekly worship, Sunday 10:30am, everyone welcome, 3521 University St. Presbyterian/United Church Chaplaincy at McGill.

Holiday Hosts program for International Students: When was the last time you had a good home-cooked meal? All international students staying in Montreal over the Christmas/Holiday season are invited to meet and share a meal with a Canadian family. For information, please call 398-3557.

387 -- VOLUNTEERS

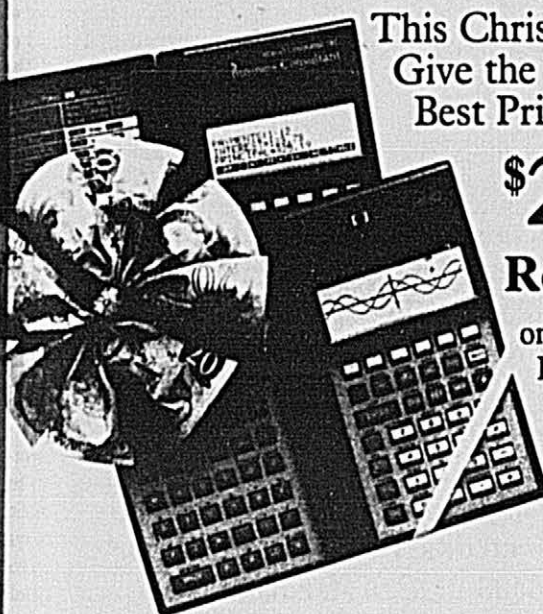
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Bachelor degree compulsory at the C.G.A. Corporation starting January 1, 1988

The Board of the Corporation took a very important decision in requesting a bachelor degree compulsory in order to get the CGA designation.

This new requirement will be effective January 1, 1988 for all new students who register to the CGA Education program. Registered students with the Corporation, before that date, will still be able to complete the CGA Program through certificates or as independent students.

In fact, this new regulation means that after January 1, 1988, students will generally complete a bachelor of Commerce. Equivalent program will also be accepted.

A degree in another field will be considered, but then, students will have to complete the courses equivalent to the CGA national program as presented in this brochure.

Please note that the degree is

compulsory to get the CGA designation but students can write their CGA final examinations as soon as they have completed the corresponding pre-requisite courses.

With the implementation of the new CGA national education program called "Program 90", the university requirements will reach almost 90 credits. Besides, considering the demand of high standards to meet the challenges facing you in the market place and the profile of our actual student membership, completion of a degree simply confirms the reality prevailing in the business world.

To better equip CGA students and members for today's professional environment, and to manage future developments in the business world, with high standards of quality remains the Corporation's main objective. Should anyone you know come under this new requirement, it certainly would be appreciated if you could bring the issue to their attention.